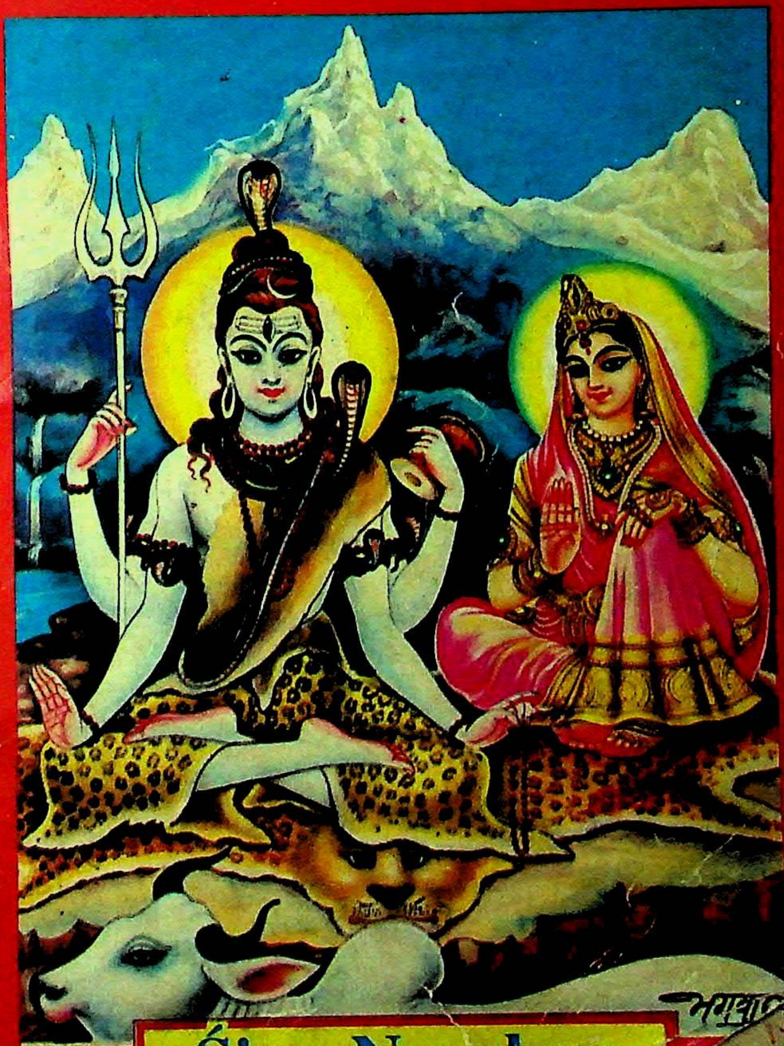
THE KALYANA KALPATARU



Śiva-Number

Vol. XXXVI

No. 1

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—Editor

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Rāma...

No. 1

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

THE KALYANA-KALPATARU
OR
THE BLISS

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL IDEAS AND LOVE OF GOD

New Series
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ॐ नमः शम्भवाय च मयोभवाय च।
नमः शङ्कराय च मयस्कराय च।
नमः शिवाय च शिवतराय च॥

Salutation to the God Śiva, Who has the form of worldly pleasure and the eternal happiness, salutation to the doer of earthly delight and the grace sublime, salutation to Śiva, Who is present in the Trinity of deities and also to the Bliss Supreme—The Brahma.

(Śukla Yajurveda, XVI.41)



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Prayers

VEDIC

एको हि रुद्रो न द्वितीयाय तस्थु- ।
र्य इमाँल्लोकानीशत ईशनीभिः ॥
प्रत्यङ्जनांस्तिष्ठति सञ्चुकोचान्तकाले ।
संसृज्य विश्वा भुवनानि गोपाः ॥

O Rudra, Thou art one and the only one. Seekers of Truth adore Thee only and to none else. Thou art such that rules over the whole universe through the Trinity viz., Brahmā, Viṣṇu and Maheśa. Thou art seated in the hearts of all beings. Thou createst, sustainest the whole universe and absolve it in Thyself at the cosmic nightfall.

यो देवानां प्रभवश्चोद्भवश्च ।
विश्वाधिपो रुद्रो महर्षिः ॥
हिरण्यगर्भं जनयामास पूर्वं ।
स नो बुद्ध्या शुभया संयुनक्तु ॥

All gods (such as Indra etc.) evolve from Lord Rudra. Thou art the master of the entire creation and Thou art a great seer. At the beginning of creation Thou manifested Thyself as Hiryaṇya-garbha. Pray Lord, bestow us with pure intellect to enable us to attain supreme abode.

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया
गिरिशन्ताभिचाकशीहि ॥

O Rudra, Thy form is all peaceful and it radiates virtues. O Dweller upon Himalaya ! Cast a glance upon us through your Blissful Form.

ततः परं ब्रह्म परं बृहन्तं ।
यथा निकायं सर्वभूतेषु गूढम् ॥
विश्वस्यैकं परिवेष्टितार- ।
मीशं तं ज्ञात्वाऽमृता भवन्ति ॥

Thou art beyond the entire universe. O Transcendental One ! Thou dwell in all beings. Thine dimensions appear as those of bodies. Thou pervade all. Knowing Thee people attain immortality.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥

The mouths, heads and throats of all the creatures are Thine. Thou pervadest the whole universe. Thou art omnipresent. O Lord Śiva Thou abidest in all.

महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥

Thou art the greatest and Almighty. Thou dwell in all the bodies. Thou direct our intellects. Thou art controller of the entire universe. Thou art self-effulgent and imperishable.

पुरुष एवेदँ सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

Thou art past and future. Thou art that who is beyond mortality.Thou art controller of immortality.

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

Thou have hands, feet, eyes, heads, faces and ears everywhere. Thou art all pervasive.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥

Though perceiving all sense objects, Thou art really speaking devoid of all senses. Thou art Master and Ruler of all. Thou art the shelter and the cause of causes.

अपाणिपादो जवनो ग्रहीता ।
पश्यत्यचक्षुः स शृणोत्यकर्णः ॥
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता ।
तमाहुरग्र्यं पुरुषं महान्तम् ॥

Thou walkest without feet. Thou grasp without hands, Thou seest without eyes, thou hearest without ears, Thou art that who knows the knowable but Thou art the unknowable. Thou art beginningless, absolute and comprehensive.

अणोरणीयान् महतो महीया-
नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमीशम् ॥

The subtler of the subtlest and the grosser of the grossest this Ātmā is hidden in the heart of all the embodied souls. One who has renounced all thoughts of the world by Divine Grace he realizes that Highest self and transcends sorrow and grief.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

Know Nature as Māyā the great Lord as the superintending enchanter. That nature works under His supervision and it gets its energy from Him. By those causes and effects which are known to be His parts, this entire creation is pervaded.

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं स च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥

O Śiva ! Thou alone art the supervisor of all species of various kinds and in Thee all beings dissolve. Thou art one who manifests Himself in various forms. Realizing one who is adorable and luminous aspirant attains Supreme Peace.

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यति जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥

All gods such as Indra etc. emanate from Lord Rudra. Thou art the Master of entire creation and a great seer. At the beginning of creation Thou saw Hiranyagarbha born of Thee. Pray, O Lord

bestow us with pure intellect to enable us to achieve Supreme Bliss.

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥

Thou art subtler than the subtle. Thou exist in the world which is an effect of ignorance. Thou art the creator of universe and possessed of multifarious forms. Thou art one who pervades all. Knowing Śiva as such one attains everlasting peace.

घृतात् परं मण्डमिवातिसूक्ष्मं
ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

O Śiva Thou art extremely dear to thine devotees as the essence of ghee is very charming to the people fond of ghee. Knowing Thee hidden in all the beings and as pervader of the entire universe, a man is freed from all sorts of bondages.

यदा तमस्तन्न दिवा न रात्रि-
र्न सन्न चासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं
प्रज्ञा च तस्मात् प्रसृता पुराणी ॥

When one is completely bereft of ignorance then there is neither day nor night nor *sat* **nor** *asat* (unreal) only Śiva exists. That Immortal and Ruler of all luminous entities is adorable. From that eternal Lord, wisdom has been handed down.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥

Those who know the formless Lord Śiva as apprehensible through the subtle and pure senses, as creator and destroyer of the universe, they liberate themselves from the bondage of their identification with the bodies.

(From: Svetāsvataropaniṣad)

PURANIC

Hari Said—

एकाक्षराय देवाय अकारायात्मरूपिणे ।
उकारायादिदेवाय विद्यारूपाय ते नमः ॥

O Deva, the Ekākṣara (Praṇava) and having the forms of following letters—A, U, M ; the primeval deity and the supreme knowledge, I bow to Thee.

तृतीयाय मकाराय शिवाय परमात्मने ।
जलाय जलजाप्याय नमस्ते जलशायिने ॥

I bow to Thee, O Śiva, the Supreme Being, the water, sleeping in the ocean, whose name is repeated by the devotees standing in the water.

चित्ताय चित्तिरूपाय स्मृतिरूपाय ते नमः ।
ज्ञानाय ज्ञानगम्याय नमस्ते परमात्मने ॥

O Paramātman, having the form of citta (the generator of Savikalpaka Bheda) and citti (the generator of Nirvikalpaka Bheda) the absolute intelligence, known by pure knowledge, I bow to Thee.

हिरण्यबाहवे तुभ्यं नमस्ते हेमरेतसे ।
कपर्दिने नमस्तुभ्यं नागाङ्गाभरणाय च ॥

O possessor of golden arms and the seminal fluid made of gold,

the One, keeping the mass of matted hair on His head and holding the serpents for the ornaments of His limbs, I bow to Thee.

वृषाकपये शर्वाय कर्त्रे हर्त्रे नमो नमः ।
शिवाय शिवरूपाय व्यापिने व्योमव्यापिने ॥

O Vṛṣākapi, the Protector of Dharma, O Śarva, the Destroyer of sins, I bow to Thee. O Creator and Destructor, having the form of bliss, O Śiva, the omnipresent and a resider in the sky, I bow to Thee.

नमो निधीनां पतये लिङ्गिने लिङ्गरूपिणे ।
तेजसे तेजसो भर्त्रे नमस्ते सर्वरूपिणे ॥

O Possessor of Divine Treasures, the Holder of different forms, the Acceptor of a special form of Liṅga, O Divine Light, the illuminator of all the luminaries, the occupier of all forms, I bow to Thee.

शाश्वताय वरिष्ठाय वारिगर्भाय योगिने ।
स्थिताय सामगेयाय आवयोर्ब्रह्मवर्चसे ॥

O Yogin, the eternal, the greatest, the sleeper in the water, the permanent, glorified by the songs of Sāmaveda, the preacher of Tattvajñāna to us, I bow to Thee.

आत्मने ऋषये तुभ्यं स्वामिने विष्णवे नमः ।
ओङ्काराय नमस्तुभ्यं सर्वज्ञाय नमो नमः ॥

O Viṣṇu, the Ātmā, the Ṛṣi, the Master of all, I bow to Thee. O Oṁkāra the omniscient One, I bow to Thee, I bow to Thee.

(From: Śiva-Purāṇaṁ, Jñāna Saṁhitā, Chap. IV. 17-23)



CLASSICAL

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं,
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरञ्च्यादिभिरपि,
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥

Only if conjoint with the Śakti (Thyself), would Śiva earn the privilege to become over-lord; otherwise the God is not able even to stir. While so, how dares one, who has acquired no merit, either to salute or to praise thee, (O Goddess !) who art worthy of being adored even by Hari, Hara, Virañci and others ?

महीं मूलाधारे कमपि मणिपूरे हुतवहं,
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
मनोऽपि भ्रूमध्ये सकलमपि जित्वा कुलपथं,
सहस्रारे पद्मे सह रहसि पत्या विहरसे ॥

Thou art diverting Thyself, in secrecy with Thy Lord, in the thousand-petalled lotus, having pierced through the Earth situated in the *Mūlādhāra,* the water in the *Maṇi-Pūra,* the Fire abiding in the Svādhiṣṭhāna, the air in the Heart *(An-āhata)*, the ether above *(the Viśuddhi),* and manas between the eye brows *(the Ājñā)* and thus broken through the entire Kulapatha.

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं,
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चिप्रभृतयः ।
यदालोकौत्सुक्यादमरललना यान्ति मनसा,
तपोभिर्दुष्प्रापामपि गिरिशसायुज्यपदवीम् ॥

O Daughter of the snow-capped mountain ! The foremost poets, such as Virañci and others, are baulked in their attempt to find a match for Thy beauty, as (even) celestial damsels, in their eagerness to appreciate which, mentally attain atonement with Girīśa, which is hard to attain even by severe penance.

त्वया हृत्वा वामं वपुरपरितृप्तेन मनसा,
शरीरार्द्धं शम्भोरपरमपि शङ्के हृतमभूत् ।

तथा हि त्वद्रूपं सकलमरुणाभं त्रिनयनं,
कुचाभ्यामानम्रं कुटिलशशिचूडालमुकुटम् ॥

I fancy that the other (half) as well, of Sambhū's frame, has been absorbed by Thee, with Thy mind, not satisfied with having absorbed the left one; for, this, Thy form, is entirely of a red colour, has three eyes, is slightly bent with (the weight of) the breasts, and wears over its crown the crescent-moon.

जगत्सूते धाता हरिरवति रुद्रः क्षपयते,
तिरस्कुर्वन्नेतत्स्वमपि वपुरीशस्तिरयति ।
सदापूर्वस्सर्वं तदिदमवगृह्णाति च शिवः,
तवाज्ञामालम्ब्य क्षणचलितयोर्भ्रूलतिकयोः ॥

The Dhātṛ creates the world; Hari sustains it; Rudra destroys it; making all this disappear, Īśa causes his own form to disappear as well; while Sadāśiva, in pursuance of the mandate from Thy slightly-knit creeper-like eyebrows, blesses all this.

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे,
भवेत्पूजा पूजा तव चरणयोर्या विरचिता ।
तथा हि त्वत्पादोद्वहनमणिपीठस्य निकटे,
स्थिता ह्येते शश्वन्मुकुलितकरोत्तंसमुकुटाः ॥

O Spouse of Śiva ! the homage rendered to Thy feet becomes by itself the homage rendered to the three gods born of Thy three Guṇas. It is, therefore, meant that these (gods) ever stand by the jewelled seat on which Thy feet rest, with their folded hands adorning their crowns.

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनं ।
वितन्द्री माहेन्द्री विततिरपि सम्मीलितदृशा,
महासंहारेऽस्मिन् विलसति सति त्वत्पतिरसौ ॥

O Queen of chastity ! Virañci goes back to the five elements; Hari ceases to exist; Kīnāśa meets with destructon; Kubera perishes; the array of the ever-wakeful eyes of Mahendra is also closed (for ever); in this great deluge, this Lord of Thine (alone) has His diversion.

जपो जल्पः शिल्पं सकलमपि मुद्राविरचनं,
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा,
सपर्यापर्यायस्तव भवतु यन्मे विलसितं ॥

Whatever action it is of mine, may be taken (as intended) for Thy worship; (my) prattle, as muttering (Thy) prayer; the manifold forms of my manual work, as the Mudrās (gestures) employed in (Thy) worship; (my) loitering; as going round (Thee) clockwise; my taking nourishment, as offering oblations (to Thee); (my) lying down– as prostrating (before Thee); and (my) attending to all other comforts, as dedicating my entire self (to Thee).

चतुःषष्ट्या तन्त्रैः सकलमभिसन्धाय भुवनं,
स्थितस्तत्तत्सिद्धिप्रसवपरतन्त्रैः पशुपतिः ।
पुनस्त्वन्निर्बन्धादखिलपुरुषार्थैकघटना,
स्वतन्त्रं ते तन्त्रं क्षितितलमवातीतरदिदं ॥

Paśu-pati, having deluded all the worlds with the sixty-four tantras, which have as their sole purpose the conferring of the several Siddhis attributed to each, has once again brought down to this world, on account of Thy persuation, Thy Tantra, which, of its own accord, would bring about the several ends and aims of human existence.

शिवः शक्तिः कामः क्षितिरथ रविः शीतकिरणः,
स्मरो हंसः शक्रस्तदनु च परामारहरयः ।
अमी हल्लेखाभिस्तिसृभिरवसानेषु घटिता,
भजन्ते वर्णास्ते तव जननि नामावयवताम् ॥

O Mother ! Śiva, Śakti, Kāma and Kṣiti; and then, Ravi, Śīta-Kiraṇa, Smara, Hamsa and Śakra; and thereafter– Parā, Māra and Hari; these (three sets of) syllables, when conjoined severally at their ends with the three Hṛl-lekhās, become the components of Thy name.

स्मरं योनिं लक्ष्मीं त्रितयमिदमादौ तव मनो-
र्विधायैके नित्ये निरवधिमहाभोगरसिकाः ।
जपन्ति त्वां चिन्तामणिगुणनिबद्धाक्षवलयाः,
शिवाग्नौ जुह्वन्तः सुरभिघृतधाराहुतिशतैः ॥

O Goddess eternal ! having placed this triad of Smara, Yoni and

Pasupati – 64 Tantras

Lakṣmī before Thy Mantra, some (devotees of Thine), bent on the boundless enjoyment of beatitude, worship Thee with rosaries strung with *cintā-maṇi* beads, while offering hundreds of oblations with streams of Surabhī's ghee– on the fire of Śiva (triangle).

शरीरं त्वं शम्भोः शशिमिहिरवक्षोरुहयुगम्,
तवात्मानं मन्ये भगवति नवात्मानमनघम् ।
अतः शेषः शेषीत्ययमुभयसाधारणतया,
स्थितः सम्बन्धो वां समरसपरानन्दपरयोः ॥

O Glorious Goddess ! Thou art the frame of Śambhu with the Sun and the Moon as the breasts. I conceive Thy flawless frame to be Navātmā (Śambhu). Hence the relationship of the essential and the accessory, in the case of Ye both, equipoised of Transcendent Bliss and Transcendent (Consciousness), stands even.

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि,
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा,
चिदानन्दाकारं शिवयुवति भावेन विभृषे ॥

O youthful Spouse of Śiva ! Thou art the Mind, Thou the Ether, Thou the Air, Thou the Fire, Thou the Water and Thou the Earth. When Thou hast transformed Thyself (thus), there is nothing beyond Thyself, with a view to manifest Thyself in the form of the Universe, inwardly assumest the form of Consciousness and Bliss.

तवाधारे मूले सह समयया लास्यपरया,
नवात्मानं मन्ये नवरसमहाताण्डवनटम् ।
उभाभ्यामेताभ्यामुदयविधिमुद्दिश्य दयया
सनाथाभ्यां जज्ञे जनकजननीमज्जगदिदम् ॥

I conceive, in Thy *Mūlādhāra,* the Diety dancing the great Tāṇḍava, replete with the nine sentiments, along with Samayā intent upon Lāsya, as Navātmā. This world came to own its father and mother in these two, with their manifest grace for the act of Creation.

शिवे शृङ्गारार्द्रा तदितरमुखे कुत्सनपरा,
सरोषा गङ्गायां गिरिशचरिते विस्मयवती।
हराहिभ्यो भीता सरसिरुहसौभाग्यजयिनी,
सखीषु स्मेरा ते जननि मयि दृष्टिः सकरुणा॥

O Mother ! Thy look is soft with love towards Śiva scornful towards other folk; spiteful towards Gaṅgā; expressive of wonder at Girīśa's life-career; full of dread (when confronted) with the snakes (ornaments) of Hara; eclipses the beautiful colour of the lotus; smiles on Thy comrades; and is full of grace towards me.

पवित्रीकर्तुं नः पशुपतिपराधीनहृदये,
दयामित्रैर्नेत्रैररुणधवलश्यामरुचिभिः।
नदःशोणो गङ्गा तपनतनयेति ध्रुवममुं,
त्रयाणां तीर्थानामुपनयसि सम्भेदमनघे॥

O (Goddess) with a heart entirely devoted to Paśupati ! Thou verily bringest about, with Thy merciful eyes, which are red, white and dark in colour, this hallowed (sin-washing) confluence of the three sacred streams of the rivers Śoṇa, Gaṅgā and Tapana-tanayā, to sanctify us all.

निमेषोन्मेषाभ्यां प्रलयमुदयं याति जगती,
तवेत्याहुः सन्तो धरणिधरराजन्यतनये।
त्वदुन्मेषाज्जातं जगदिदमशेषं प्रलयतः,
परित्रातुं शङ्के परिहृतनिमेषास्तव दृशः॥

O Daughter of the King of the mountains ! the sages say that the world has (its) dissolution and genesis with the closing and opening of Thine eyes. Methinks, Thine eyes are bereft of winking, with a view to save from dissolution this entire universe, which had its origin in the opening of Thine eyes.

अविश्रान्तं पत्युर्गुणगणकथाम्रेडनजपा,
जपापुष्पच्छाया तव जननि जिह्वा जयति सा।
यदग्रासीनायाः स्फटिकदृषदच्छच्छविमयी,
सरस्वत्या मूर्तिः परिणमति माणिक्यवपुषा॥

O Mother ! glory to that tongue of Thine, which is of the colour of the Japā flower, and which unceasingly mutters prayers, reiterating the glorious achievements of Thy Lord, while the

crystal-like, bright-white body of Sarasvatī seated at the tip (of Thy tongue) gets transformed into a ruby.

नमोवाकं ब्रूमो नयनरमणीयाय पदयो-
स्तवास्मै द्वन्द्वाय स्फुटरुचिरसालक्तकवते ।
असूयत्यत्यन्तं यदभिहननाय स्पृहयते,
पशूनामीशानः प्रमदवनकङ्केलितरवे ॥

Our salutations we respectfully tender to this Thy pair of feet, ravishingly beautiful, distinctly bright with the lac-dye freshly painted over them. The Lord of Paśus grows extremely jealous of the Kaṅkeli tree in (Thy) pleasure-garden, which ardently aspires to be kicked by them (Thy pair of feet).

पदं ते कीर्तीनां प्रपदमपदं देवि विपदां,
कथं नीतं सद्भिः कठिनकमठीखर्परतुलां ।
कथं यत्पाणिभ्यामुपयमनकाले पुरभिदा,
यदादाय न्यस्तं दृषदि दयमानेन मनसा ॥

O Goddess ! how is it that the fore-part of Thy foot, which is the seat of all fame, which cannot be touched by danger (of any kind), and which was somehow lifted at the time of (Thy) marriage by the Vanquisher of the (three) puras, with a soft heart, and placed on a stone, has been made a peer of the hard tortoise-shell by great poets ?

(From: Saundarya Laharī)

ॐ जगदिदमथ वा सुहृदो
बन्धुजनो वा भवति न मे किमपि ।
त्वं पुनरेतत्सर्वं
यदा तदा कोऽपरो मेऽस्तु ॥

Neither the world is mine, nor a friend, nor even a kinsman: When Thou art all this, who is another to be taken as mine ?

स्वामिन्महेश्वरस्त्वं साक्षात्सर्वं जगत्त्वमेवेति ।
वस्त्वेव सिद्धिमेत्विति याच्ञा तत्रापि याच्ञैव ॥

Master, Thou art the Lord Supreme; the whole universe is naught, but Thee. May this truth become a fact of realization—even this entreaty is after all an entreaty.

त्रिभुवनाधिपतित्वमपीह य-
स्तृणमिव प्रतिभाति भवजुषः ।

किमिव तस्य फलं शुभकर्मणो
भवति नाथ भवत्स्मरणादृते ॥

In as much as the Lordship of the three worlds appears here as a piece of straw to those given to Thee, what other fruit than Thy remembrance will their good deeds bear ?

येन नैव भवतोऽस्ति विभिन्नं
किञ्चनापि जगतां प्रभवश्च ।
त्वद्विजृम्भितमतोद्भुतकर्म-
स्वप्युदेति न तव स्तुतिबन्धः ॥

Since nothing is different from Thee, even the lords of the universe being Thy manifestation, Thy miraculous acts do not admit of any praise.

त्वन्मयोऽस्मि भवदर्चननिष्ठः
सर्वदाहमिति चाप्यविरामम् ।
भावयन्नपि विभो स्वरसेन
स्वप्नगोऽपि न तथा किमिव स्याम् ॥

One with Thee am I, constantly given to Thy worship. Though ceaselessly meditating thus, wherefore, O Lord, do I not involuntarily maintain the same poise even in the state of dream ?*

ये मनागपि भवच्चरणाब्जो-
द्भूतसौरभलवेन विमृष्टाः ।
तेषु विस्तमिव भाति समस्तं
भोगजातममरैरपि मृग्यम् ॥

Those who are blessed with just a trail of the aroma of Thy lotus feet, to them all objects of enjoyment, coveted even by gods, appear stinking.

हृदि ते न तु विद्यतेऽन्यदन्य-
द्वचने कर्मणि चान्यदेव शम्भो ।
परमार्थसतोऽप्यनुग्रहो वा
यदि वा निग्रह एक एव कार्यः ॥

* The author had already realized his identity in the wakeful state and was now out to carry the thread of awareness into the other two states of dream and deep sleep.

Thou dost not vary in Thy heart, the speech or action, O Śambhu. What is required to be bestowed on one basically guileless is one thing out of the two—grace or otherwise.[1]

मूढोऽस्मि दुःखकलितोऽस्मि जरादिदोष-
भीतोऽस्मि शक्तिरहितोऽस्मि तवाश्रितोऽस्मि ।
शम्भो तथा कलय शीघ्रमुपैमि येन
सर्वोत्तमां धुरमपोज्झितदुःखमार्गः ॥

Ignorant am I, woe-stricken, scared by old age and other maladies. Being powerless, I have taken refuge in Thee. Design, so, O Lord, that I may ere long attain the highest of all states, abandoning the path of pain.

त्वत्कर्णदेशमधिशय्य महार्घभाव-
माक्रन्दितानि मम तुच्छतराणि यान्ति ।
वंशान्तरालपतितानि जलैकदेश-
खण्डानि मौक्तिकमणित्वमिवोद्वहन्ति ॥

Having reached Thy ears, my laments, though meagre, fetch the highest price just as drops of rain fallen within the core of the bamboo become precious pearls.[2]

किमिव न लभ्यते बत न तैरपि नाथ जनैः
क्षणमपि कैतवादपि च ये तव नाम्नि रताः ।
शिशिरमयूखशेखर तथा कुरु येन मम
क्षतमरणोऽणिमादिकमुपैमि यथा विभवम् ॥

Oh, what is not attained even by those who even for a moment feign to be intent on Thy name ? O bearer of the crescent on Thy head, grant that conquering death, I may attain *animā* and other powers.

शम्भो शर्व शशाङ्कशेखर शिव त्र्यक्षाक्षमालाधर
श्रीमन्नुग्रकपाललाञ्छन लसद्भीमत्रिशूलायुध ।

1.A mahātmā, as defined in the śāstras is one, who is one in thought, word and deed. Since the Lord is the true *mahātmā*, it is but meant that He should confer on His devotees one thing out of the two—grace or otherwise— and not one thing in *samāveśa* and quite the opposite in *vyutthāna*.

2. There is an old fable that drops of rain fallen within the core of a bamboo tree during a particular position of stars are converted into *vaṁśalocana* which is of great medicinal value.

कारुण्याम्बुनिधे त्रिलोकरचनाशीलोग्रशक्त्यात्मक
श्रीकण्ठाशुविनाशयाशुभभरानाधत्स्व सिद्धिं परम् ॥

O *Śambhu,* O *Śarva,* O *Śiva,* the bearer of the crescent on Thy head, O three-eyed, the bearer of rosary, O blessed one, shining with Thy symbol of awe-inspiring skulls, having the fearful trident as Thy weapon, O ocean of mercy, given to the creation of the three worlds, the embodiment of terrible power. O *Śrīkaṇṭha,* liquidate the stock of all evil and grant highest perfection.

तत्किं नाथ भवेन्न यत्र भगवान्निर्मातृतामश्नुते
भावः स्यात्किमु तस्य चेतनवतो नाशास्ति यं शङ्करः ।
इत्थं ते परमेश्वराक्षतमहाशक्तेः सदा संश्रितः
संसारेऽत्र निरन्तरादिविधुरः क्लिश्याम्यहं केवलम् ॥

What is there of which, O Master, the Lord is not the author ? What state of the sentient beings is that not controlled by *Śankara ?* Thus, though ever depending on Thee, the great Lord of unmitigated glory, constantly stricken with anguish, I experience in this world naught but suffering.

यद्यप्यत्र वरप्रदोद्धततमाः पीडाजरामृत्यवः
एते वा क्षणमासतां बहुमतः शब्दादिरेवास्थिरः ।
तत्रापि स्पृहयामि सन्ततसुखाकाङ्क्षी चिरं स्थास्नवे
भोगास्वादयुतत्वदङ्घ्रिकमलध्यानाग्र्यजीवातवे ॥

In this world, O giver of boons, even though disease, old age and death have the upper hand, yet, leaving these alone for a while, even the much-coveted sound and other sense-objects are fleeting. Even then, as a seeker of abiding peace, I yearn for the enduring, sublime elixir of life characterized by sweet meditation on Thy lotus feet.

हे नाथ प्रणतार्तिनाशनपटो श्रेयोनिधे धूर्जटे
दुःखैकायतनस्य जन्ममरणत्रस्तस्य मे सांप्रतम् ।
तच्चेष्टस्व यथा मनोज्ञविषयास्वादप्रदा उत्तमाः
जीवन्नेव समश्नुवेऽहमचलाः सिद्धीस्त्वदर्चापरः ॥

O Lord, adept in removing the distress of Thy votaries, O treasure-house of happiness, having *Gaṅgā* in Thy tuft of hair,

grant that I, the abode of mere pain, scared by birth and death may, while still alive, engaged in Thy worship, enjoy enduring, sublime powers, yielding unmitigated bliss even from sense-objects.

नमो मोहमहाध्वान्तध्वंसनानन्यकर्मणे ।
सर्वप्रकाशातिशयप्रकाशायेन्दुलक्ष्मणे ॥

Adoration to Him, whose only activity is the destruction of the blinding darkness of delusion, whose light surpasses all other lights and whose emblem is the moon.

(From: Śivastotrāvalī)



Himācala's Invocation

O great Lord of the gods, O Śiva, the merciful, O Lord, open Your eyes and look at me who have sought refuge in You.

O Śiva, O great Lord, the Delighter of the universe of great God, I bow to You who destroy all adversities.

O Lord of gods, the Vedas and the sacred lore do not know You entirely. Your greatness is beyond the sphere of words and minds, inexpressible by means of words and incomprehensible.

Not to speak of others, even the Vedas describe You with awe and timidity not positively but negating what you are not.

Securing Your grace through devotion, many devotees become acquainted with you. Seeking refuge in You they get correct knowledge about Your real self.

Please listen to my entreaty with a long heart. I am Your slave. O dear Lord, in humility I shall explain the same to You.

O great God Śiva, by your favour I feel most fortunate. O Lord, consider me Your slave and be sympathetic towards me. Obeisance to You.

O Lord, I shall be visiting you daily along with my daughter, O Lord, be pleased to command me accordingly.

(From:Śiva-Purāṇa)



Yajur veda
Kalidas

The Greatness of Śiva

—*His Highness Jagadguru Sri Sankaracharya Swamigal, Kancheepuram*

Kālidāsa, the great immortal poet of our country pays obeisance to Parameśvara and Pārvatī, saying that they are the father and mother of the universe, in the opening *maṅgala śloka* of his *Raghuvaṁśa*. The *Śrimat-Śatarudriya-sūkta* in the fourth Khaṇḍa of the Yajurveda, makes three hundred *namaskāras (Praṇāmas*—bows) to Lord Śiva. One mantra of Praṇāma is *Namah Śivāya !* These five letters constitute the sacred *Pañcākṣara mantra*. the greatness of the name 'Śiva' is extolled in a verse (in Saṁskṛta) when the exact location of the word 'Śiva', is stated—

विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरी मध्या तत्र शिवाक्षरद्वयम् ॥

The above verse purports to state that among the different branches of learning, the Veda stands pre-eminent, that in the Veda, the Rudras (eleven in toto) are sacred; there the five-lettered mantra (Pañcākṣara) is prominent and among these five letters the two letters *Śi* and *Va* (constituting the name Śiva) stand important.

There is a vedic mantra running thus—"*Śāntaṁ Śivamadvaitaṁ Caturthaṁ manyante sa ātmā sa vijñeyaḥ.*" Here one can find, that, in the verse, the word Śiva is inserted to show that Śiva is Brahma. Lord Kṛṣṇa in his sage counsel to Arjuna speaks of Śiva as Īśvara(the three-eyed Parameśvara) as present in the hearts of all beings and as enticing those beings to get engaged in Karma (Action), even as things that are placed on a rotating machine go round and round.

Bhagavadgītā verse reads as follows—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

(Chapter XVIII. 61)

It may be possible to infer from the above verse that the Śiva-*Viṣṇvabheda* i.e. the non-difference or the perfect identity of Śiva with Viṣṇu, is hinted at by Lord Kṛṣṇa to Arjuna.

There is an interesting story about sage Vyāsa in connection with this non-difference between Śiva and Nārāyaṇa (Viṣṇu). The anecdote runs thus—

Once sage Vyāsa was residing for long at Varanasi, on the bank of the Gaṅgā. One day some seers approached Vyāsa and asked him, "Bhagavān ! which form of God is to be worshipped and meditated upon for attaining mokṣa ?" Vyāsa put both his palms, one upon the other, then lifted his hands above the head and replied, "What doubt is there ? It is only Śrīman Nārāyaṇa the Lord Supreme." Nandikeśvara, one of the principal attendants of Lord Śiva, who happened to be at close quarters, overheard Vyāsa's words and got angry. He cursed Vyāsa loudly, "Let thy raised hands be as such till you realize your mistake." Therefore Vyāsa could not bring down his hands to their normal posture. Vexed Vyāsa prayed to Śrīman Nārāyāṇa for relief. Lord Nārāyāṇa appeared before the sage and said to him, "Śiva is para and you should not have forgotten that. Pray to Viśveśvara and He will indicate you regarding the means for relief from Nandikesvara's curse.

Vyāsa repaired to the temple of Viśvanātha, at Kāśī with his raised hands and prayed to Him for being freed from Nandikeśvara's curse. Śrī Viśvanātha advised Vyāsa to make a long pilgrimage to sacred places in the South and assured him of deliverance from the curse at the end of the pilgrimage.

Sage Vyāsa set out on the long pilgrimage with his hand raised above head. When he reached the place called *Brahmasamvedyam,* a sacred spot where one of the seven branches of the Godāvarī mixes with the sea, he got the clue about the holy place where he could get freed from Nandī's curse. As he was bathing at the confluence of the river with the sea, he heard an air noise, saying, "Knowest thou that you can bring down your hands when you worship Lord Śiva at *Kāñcī.* And Vyāsa, in course of time reached Kāñcī, the southern Mōkṣapurī. He consecrated a Śivaliṅga at a certain spot in the holy city, in between *Śiva-Kāñcī, Viṣṇu- Kāñcī* and worshipped. Vyāsa got freed from the curse and was able to bring his handsto their normal state.

Thre is a temple in *Kāñcī*., in commemoration of this episode connected with Vyāsa. The temple goes by the name *'Vyāsaśāntāśrayam'*, i.e. the place where Vyāsa got peace of mind on having been freed from Nandī's curse. This short story speaks of the greatness of Śiva.

The word 'Śiva' connotes 'Maṅgalam' which signifies welfare and prosperity. Another name of Śiva found in the Śrī Rudra mantras is 'Saṅkara.' Śaṅkara can be understood as one who does good for all. 'Śivaṁ' and 'Śaṁ' are almost identical terms, meaning that which bestows prosperity. By prosperity it is to be understood material prosperity as well as true knowledge of the self or jñāna.

Among the different forms of Śiva, worshipped by devotees three are prominent. The Liṅga form, widely found all over the country, signifies that Lord Śiva is beginningless and endless, *(ādyantahīna)* since one cannot say where the Liṅga form begins or where it ends. The word 'Liṅga', itself means only a sign. The Śiva-liṅga is only a sign or mark denoting the Supreme Īśvara.

Another form is that of Śrī Dakṣiṇāmūrti. In almost all south Indian temples of Śiva, right to the South of the *sanctam sanctorum of Śiva,* the stone icon of *Dakṣinamūrti* can be seen, mostly in a niche on the outer surface of the wall around the *Sanctum.* The name *'Dakṣiṇāmūrti'* is given to the deity because it is facing the *Dakṣiṇadika* i.e. the South. The icon will be seen sitting under a spreading Banyan tree. Some aged sages (images) can be noted seated at the feet of this Dakṣināmūrti sculptured as performing *upadeśa* to the sages. And Dakṣiṇāmūrti is the bestower of knowledge, true knowledge.

The third of the aspects of Śiva is Śrī Naṭarāja. 'Naṭarāja' means king of dancers. Naṭarāja (Śiva in dancing pose) is the divine cosmic dancer. The form of Naṭarāja signifies the truths, *'Sat'*, *'Cit'* and *'Ānanda'*.

'Sat' signifies the one supreme truth i.e. Brahma. *'Cit'* is the pure consciouness and 'Ānanda' is eternal bliss or mokṣa. And Naṭarāja depicts all the three.

It may be remembered that Śaṅkara Bhagavatpādācārya,

deemed as a partial incarnation of Lord Śiva explained himself as '*Śivaḥ kevalohaṁ*' (I am mere Śiva), when Govinda Bhagavatpāda, sitting inside a cave, on the bank of the Narmadā, enquired Śaṅkara who was standing near the entrance to the cave, as to who the caller was.

In the *guruparamparā* (lineage of preceptors) of Advaitins, Lord Siva is held as the *Ādiguru* or first preceptor. A verse that is often repeated when bowing before the preceptor is—

सदाशिवसमारम्भां शंकराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः ।
हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः ॥

The man who, having adopted such a course of conduct, develops love for Him by singing the names of his beloved Lord, his heart melting in devotion, loudly laughs and weeps, screams, sings or dances like one possessed, transgressing conventions.

(Śrīmad Bhāgavata XI.ii.40)

Remember: The actions performed by such strivers are dissimilar to those of sensual persons. The actions of the voluptuous lead to bondage, whereas the actions of these strivers secure liberation from the bondage of action. That is why actions of the latter do not go by the name of actions but are known as 'disinterested service', 'Devotion' or 'wisdom.'

—Hanumanprasad Poddar

To enhance the value of one's spiritual practice one should practise in seclusion disinterestedly and regularly with reverence and devotion Sandhyā, the Japa of Gāyatrī, meditation adoration recitation (of religious books) prayer and salutation etc. knowing their meaning and essential import.

—Jayadayal Goyandka

Shiva— Supremely Benevolent Lord

Sankara— who leads to eternal bliss

Śaṅkara—The Supremely Benevolent Lord

—Swami Ramsukhdas

KASI

The word 'Śaṅkara' means one who leads to eternal Bliss. So Lord Śaṅkara's sole purpose is to ensure to spirited Bliss of others. Just as in this world people open free food distributing centres similarly Lord Śaṅkara has sought out in Kāśī a region yielding deliverance, Goswāmī Tulasīdāsa says—

मुक्ति जन्म महि जानि ज्ञान खानि अघ हानि कर ।
जहँ बस संभु भवानि सो कासी सेइय कस न ॥

(Mānasa IV.1)

"Why should everyone not enjoy his stay at Kāśī—the land yielding deliverance, the treasure house of learning the redeemer of sins—which is abided by Lord Śaṅkara and Pārvatī themselves ?"

There is reference to Kāśī in our scriptures too. *'Kāśī maraṇān-muktiḥ*—'Death at Kāśī brings about liberation to the departed soul.' The river Varuṇa and the Asi make confluence with the Gaṅgā as her tributaries and the land lying between the two rivers is popularly known as Varanasi. It is believed that those who give up their mortal frame in this region attain deliverance.

A question naturally arises here as to what happens to the sins accruing to the dying men. The tenable answer to the question is that the persons dying at Kāśī have to undergo 'Bhairavī Yātanā' (a sort of tormentation to extirpate sins) and subsequently they attain deliverance. The 'Bhairavī Yātanā' is the severest type of tormentation which destroys all the sins within a short time. The persons dying in the 'Kedārakhaṇḍa' region of Kāśī, however, have not to undergo the 'Bhairavī Yātanā' even. The following verse composed by Salagramji echoes this fact—

जग में जिते जड़ जीव जाकी अन्त समय,
जम के जबर जोधा खवर लिये करे।
काशीपति विश्वनाथ वाराणसी वासिन की,
फाँसी यम नाशन को शासन दिये करे॥
मेरी प्रजा है के किम पैहै काल दण्डत्रास,
सालग यही विचार हमेशा हिये करे।
तारककी भनक पिनाकी याते प्रानिन के,
प्रान के पयान समय कान में किये करे॥

Lord Śaṅkara Himself whispers the Tāraka mantra (the divine formulae)—the divine Name Rāma into the right ears of the dying men which enables them to attain deliverance. In the Ādhyātma Rāmāyaṇa Lord Śaṅkara says—

अहं भवन्नाम गृणन्कृतार्थो
वसामि काश्यामनिशं भवान्या।
मुमूर्षमाणस्य विमुक्तयेऽहं
दिशानि मन्त्रं तव राम नाम॥

(Yuddha. 15.62)

Being gratified with your divine Name, day and night I abide in Kāśī with Pārvatī and there to enable the dying men attain deliverance. I exhort them the 'Tāraka Mantra' consisting of your divine Name.

Goswāmījī says—

Taraka Mantra – Nama of Rama

महामन्त्र जोइ जपत महेसू।
कासी मुकुति हेतु उपदेसू॥

(Mānasa I. xix. 2)

Lord Śaṅkara has great affection for the divine Name—Rāma. Once some men were carrying a corpse to the cremation ground and were repeating the phrase—*Rāma Nāma satya Hai* (Only the divine Name is true). When Śaṅkarajī heard the divine Name being recited over again and again, He joined the group. Just as a greedy person is attracted when he hears talks of money so also

Śaṅkarajī was attracted towards them only by the repetition of the divine Name—Rāma. Having cremated the dead body on the cremation ground, people started from there silently. When Śáṅkarajī noticed this He reflected to Himself as to why no man was reciting the divine Name,then He thought there must have been some miracle pertaining to the dead body which made everyone recite the Name—Rāma so it would be better for Him to follow up the dead. When Śaṅkarajī approached the cremation ground,He found that the dead body had already been reduced to ashes. So Śaṅkarajī besmeared His body with the ashes and stayed there. If the first letter of two words—Rākha (the ash) and Masān (the funeral ground) are joined together we get the word 'Rāma' which is the divine Name. A poet says—

रुचिर रकार बिन तज दी सती-सी नार,
कीनी नाहिं रति रुद्र पाय के कलेश को ।
गिरिजा भई है पुनि तप ते अपर्णा तबै,
कीनी अर्धंगा प्यारी लागी गिरिजेश को ॥
विष्णुपदी गंगा तउ धूर्जटी धरिन सीस,
भागीरथी भई तब धारी है अशेष को ।
बार बार करत रकार व मकार ध्वनि
पूरण है प्यार राम-नाम पे महेश को ॥

The term 'Satī' however does not contain either of the syllables र (R) or म (M) that is why Śaṅkarajī divorced 'Satī' then she assumed the name Girijā (Pārvatī). Whether after this change in the name Śaṅkarajī would accept her or not—such misgiving in her mind,Pārvatī again began to practise austerity. This time she gave up feeding herself even with dry leaves. Then she became popular by the name 'Aparṇā'. Girijā and Aparṇā both names contained the consonant 'र' (R). This pleased Śaṅkarajī so much that he readily agreed to make Pārvatī His better half. For similar reasons Śaṅkarajī refused to accept Gaṅgā. But when Gaṅgā assumed the name Bhāgīrathī (containing the consonant 'R') Śaṅkarajī wielded her in His long matted hair. Obviously enough Śaṅkarajī has a great affection for the divine Name—Rāma. He

chants the divine Name—Rāma all the time uninterruptedly—

तुम्ह पुनि राम राम दिन राती।
सादर जपहु अनँग आराती ॥

(Mānasa 1. 108.4)

For the sake of the redemption of worldly people, O Enemy of cupid, you respectfully chant the divine Name—Rāma; not for Your own sake.

Śaṅkara has a great affection for Viṣṇu at heart and so has Viṣṇu for Śaṅkara. Śiva is the image of the Tāmasika qualities whereas Viṣṇu is the embodiment of Sāttvika ones but on account of meditating on each other's form Śiva has become white complexioned and Viṣṇu, dark complexioned. The 'Tilaka' (upright sandal mark usually, put on the forehead by the Vaiṣṇavites) is the symbol of trident whereas the Tilaka (horizontal) worn by the Śaivites is the symbol of 'bow'. So it becomes unwise if one makes discrimination between Śiva and Viṣṇu.

संकरप्रिय मम द्रोही सिव द्रोही मम दास।
ते नर करहिं कलप भरि घोर नरक महुँ बास ॥

(Mānasa VI. 2)

उभयोः प्रकृतिस्त्वेका प्रत्ययभेदेन भिन्नवद्भाति।
कलयति कश्चिन्मूढः हरिहरभेदं विनाशास्त्रम् ॥

The first interpretation of the Verse is that by nature i.e. by their fundamental aspect 'Hari' and 'Hara' are the same, but on account of difference of conviction they appear to be different from each other. A few unwise persons make discrimination between them and such a discrimination is nothing but the weapons for their own destruction.

Another interpretation is that Hari and Hara are essentially the same that is to say that both (words) have been derived from the same derivative 'हृ' but on account of the difference of the suffixes these seemingly differ from each other. A few unwise persons make discrimination between them which is not supported by

scriptural authority.

So we ought not to discriminate between Śiva and Viṣṇu.

शिवश्च हृदये विष्णोः विष्णोश्च हृदये शिवः ।

Viṣṇu dwells in the heart of Śiva and Śiva, in Viṣṇu's heart.

Sometimes it is said that a Vaiṣṇavite should not make obeisance to 'Śivaliṅga'. But one must not infer from this prohibition that Viṣṇu is at variance with Śaṅkara. The fact is that the sandal marks worn by a Vaiṣṇavite contain a red mark (Śrī) between two feet representing Viṣṇu's and symbol of goddess Lakṣmī and on account of her feminine modesty she feels a sense of shame on approaching the 'Śivaliṅga'. That is why the Vaiṣṇavites are prohibited from making obeisance to Śivaliṅga.

Revered Goswāmījī says—

सेवक स्वामि सखा सिय पी के

(Mānasa I.15.2)

That is to say that Lord Śaṅkara is all the three—a servant, a master and a friend to Sītā's husband Rāma. To get an opportunity to serve Rāma, Śaṅkara had incarnated Himself as Hanumān. He had assumed the form of a monkey that he might serve his master but should not aspire for anything in return; for a monkey does not need anything for a living—neither bread nor clothes nor house to live in. He lives on whatever is available to him. Lord Rāma before invading Laṅkā had offered adoration to the Śivaliṅga at Rāmeśvara. As such Lord Śaṅkara is decidedly Rāma's master, Rāma says—

शंकर प्रिय मम द्रोही शिव द्रोही मम दास ।
ते नर करहिं कलप भरि घोर नरक महुँ बास ॥

(Mānasa VI.2)

This again bears out the fact that Lord Śaṅkara is friendly to Rāma.

Lord Śaṅkara is Āśutoṣa—the quickly appeasing Lord. He is pleased even with one's insignificant worship. Many stories are prevalent which uphold this fact. Some of them are being narrated here—

Once there was a fowler. One day he did not find anything to feed himself. By chance it was the occasion of Śiva Rātri—the day auspicious for Lord Śaṅkara's worship. At night he happened to see a temple of Lord Śiva. He went inside. He noticed a gold crown hanging over the Śivaliṅga. So in order to get the crown he climbed over the Śivaliṅga with his shoes on. Thinking that he had surrendered himself to Him, Lord Śaṅkara appeared before him.

A bitch ran after a hare to kill it. The hare while running entered a temple of Lord Śiva. When it was only half the way in the holy rounds of Śivaliṅga, it was captured by the bitch. The hare attained liberation for having completed half the holy round.

Lord Śaṅkara is very saintly and upright, Bhasmāsura begged of Him the boon that any person on whose head he keeps his hand should be burnt to ashes and Śaṅkara did grant the boon. Now driven by the desire to win over Pārvatī he ran after Śaṅkarajī with a view to keeping his hand on His head. When Viṣṇu came up in their midst, he checked Bhasmāsura and persuaded him to test whether boon given by Śaṅkarajī was effective or not. Being deluded by the divine potency of Viṣṇu he put his own hand over his head as a result of which he himself was burnt to ashes. Thus being unostentatious and upright, Śaṅkarajī never doubts anybody's intention otherwise He could have known before hand what sort of intentions Bhasmāsura hatched in his heart.

If one would like to ask for a boon from Lord Śaṅkara one should ask for the same in the way Narasījī asked for, otherwise one is likely to make a bad bargain. When Lord Śaṅkara appeared before Narasījī and asked him to demand a boon, Narasījī asked for the thing which He Himself liked the best. Lord Śaṅkara told him that it was Kṛṣṇa whom He liked the most so He escorted him to Kṛṣṇa. Saying this He led him to 'Goloka'—the Supreme Abode of Lord Kṛṣṇa. The fact to be impressed upon is that while demanding a boon from Lord Śaṅkara one must not apply one's wits.

In order to win the pleasure of Lord Śaṅkara, a practicant is advised to practise everyday Japa of the divine formula *'Oṁ namaḥ Śivāya'* with his face turned towards north-east direction in the midnight between eleven to two a.m. and the divine formula should be repeated to the extent of 120 rounds of the rosary. It would be better if the place selected for such practice is situated on the bank of the Gaṅgā. If such practice is performed continuously for six months one may win the favour of Lord Śaṅkara who grants the practicant His vision, knowledge and deliverance as well.



ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।
अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥

All those courses of conduct which were actually taught by the Lord Himself for His own realizing without much exertion even by the ignorant, surely know them as conducive to His pleasure.

(Śrīmad Bhāgavata XI.ii.34)

Remember: Those who are imbued with the spirit of dispassion nurse on attachment in their heart for any object of enjoyment either of this world or of the next, nor do they crave for anything; while they are extremely steadfast in their spiritual practice, Sādhanā. As long as there is attraction for the world one does not fully betake oneself to the path of God-realization. Attachment towards the world repeatedly drags the mind towards sense-enjoyments. When, however, worldly attachment yields place to dispassion, one gets completely absorbed in the striving for God-realization. How, then, can there be any room for inactivity in such circumstances ?

—Hanumanprasad Poddar



Śri 108 — (?)

Śiva-Tattva

—*Sri 108 Swami Sri Jayendrapuriji Maharaja*

In fact, if viewed without any prejudice the minds of all creatures are naturally inclined towards Śiva-tattva. In other words, we may say that it is the unique nature of this Śiva-tattva that it attracts the internal organs of all creatures towards itself. The reason is this. According to the lexicons—

"श्वःश्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्" ।

(Amarakoṣa)

"शिवं च मोक्षे क्षेमे च महादेवे सुखे" ।

(Viśvakoṣa)

The words Śiva, Advaita, Kalyāṇa (propitiousness) and Ānanda (happiness)—all express one and the same meaning. Moreover, it is evident from experience that all creatures of the world proceed to exert for gaining fortune and happiness. Of course, the objects of the pursuits of the foolish and voluptuous creatures is not the uninterrupted good and bliss owing to their ignorance, yet such voluptuous people, too hanker after the happiness derived from having sons and prosperity. Thus it makes no difference. They are after all in search of happiness itself. All the creatures sing the eulogies of happiness.

All the Vedas sing of Bliss in the form of Śiva. They proposed the Advaita (i.e. Non-dual) Śiva-tattva. This fact is confirmed by such Śrutis as—

"आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति आनन्दं प्रयन्त्यभिसंविशन्तीति" "सर्वे वेदा यत्पदमामनन्ति;"

and such Smṛtis as—शास्त्रयोनित्वात्, तत्तु समन्वयात्, वेदैश्च सर्वैरहमेव वेद्यः ।

In the Muktikopaniṣad a dialogue between Śrī Rāma and Śrī Hanumān leads to the conclusion of the subject-matter of all the Vedas is Advaita Śiva-tattva. The dialogue is as follows—

Once in the city of Ayodhyā, the Lord Rāma was adorning the throne in the middle of a splendid canopy of jewels along with his three brothers Lakṣmaṇa, Bharata and Śatrughna and his spouse Bhagavatī Sītā, seated near him were seers and sages, such as Sanaka, Vasiṣṭha, and Śuka. Numerous devotees were busy in singing praises having taken their seats at places. At that time Hanumān filled with devotion and reverence praised and asked Bhagavān Rāma, who was a witness to the intellect of all present there, and who being Himself disinterested had just come out of meditation after having realized His own Self—

"O Lord Rāma ! you are the Supreme Soul. You are possessed of a form constituting *sat, cit* and *ānanda.* O the Greatest of the kings of Raghu's family ! I salute you again and again. O Lord ! I am curious to know your real form with a desire for emancipation, so that I may easily be released from the worldly bonds. Please be kind enough to impart me the secret knowledge of Brahma to facilitate my emancipation."

Bhagavān Śrī Rāma said: "O Mahābāhu ! You have put a very good question. I tell you the truth. Listen carefully. Look, I am well-established in Vedānta. Take resort to this Vedānta."

Hanumān: O the Sun of the Raghu's family ! What has been termed as Vedānta ? Where does it be ?

Śrī Rāma: "O Hanumān ! Listen. I tell you the position of the Vedānta. Just as the breathings go in and out without any effort, similarily the Vedas with their colossol forms have issued from me Viṣṇu as my breathings. Just as oil lies latent in the sesame, the Vedānta lies in the Vedas."

Hanumān: O Lord ! How many are the Vedas ? How many are their branches ? Which Upaniṣads are included in them ? Please tell me accurately.

Śrī Rāma: Ṛk, Yajus, Sāma and Atharva—these are the four Vedas which constitute numerous branches. Likewise the Upaniṣads too are innumerable. Ṛgveda possess 21 branches or schools; Yajurveda 109, Sāmaveda 1000 and Atharvaveda 50 branches or Schools. Each school possesses an Upaniṣad. If a man utters even one Ṛk or mantra with devotion to me he surely

attains intimate union with Me—a state which is hard to be achieved by the sages.

Hanumān: O Lord ! some of the revered sages say that there is only one type of emancipation *(mukti)*. Others teach four-fold emancipation, namely *Sālokya* (i.e. residence in the same heaven), Sāmīpya (vicinity with God), Sārūpya (i.e. likeness of form) and Sāyujya (i.e. Unity or identification), some say that emancipation may be achieved by repeating your names, while others hold death in Kāśī and initiation into the Tāraka mantra as efficacious in obtaining emancipation. Some hold that emancipation is effected by Sāṁkhya-yoga, while others regard Bhaktiyoga as competent means for achieving this goal. Yet another group of thinkers declare that emancipation is feasible only through the comprehension of the principles of Vedānta, what is the reality ? Please tell me O Lord !

Śrī Rāma: O Son of Pavana ! Kaivalya-mukti or Exclusive emancipation, is the ultimate and only one. My dear ! even the greatest of the sinners attains the emancipation in finding residence in the same heaven *(Sālokya)* with Me by constantly remembering and repeating my names. He does not go to any other world. A man who dies at Brahmanāla in Kāśī and receives initiation in my Tāraka mantra, achieves the final exclusive emancipation *(Kaivalya mukti)* which extricates from the cycles of births and deaths. Maheśvara preaches my Tāraka mantra in the right ear of a person dying anywhere in Kāśī. Thus, he is absolved from all of his sins and is rewarded with emancipation in the form of *sādṛśya* (i.e. likeness). This is also termed as Sālokya (i.e. residence in the same heaven) and Sārūpya (i.e. assimilation). A twin-born, who following the righteous conduct concentrates his mind incessantly, realizing unity in me, the All-soul as I am, attains my vicinity. This itself is called *Sālokya, Sārūpya* and *Sāmīpya-mukti*. The twin born who concentrated fully on my immutable form following the method preached by a competent teacher finds complete union with me like a lotus-bee *(bhramara)*. This is the *Sāyujya-mukti* (emancipation or complete assimilation), which gives the beatitude resulting from the

experience of Brahma and full of all good. This is the four-fold emancipation attainable through my worship.

Hanumān: O Lord ! Tell me how the Kaivalyamukti is realized ?

Śrī Rāma: "For the deliverance of those who are desirous of emancipation, the Māṇḍūkyopaniṣad alone suffices. If one fails to be enlightened by the study of this upaniṣad, one should go through the ten upaniṣads. Thus, he readily gets knowledge and moves on to my heaven. In case even after the perusal of these ten upaniṣads the profundity of knowledge is not achieved one should arduously specialize in the lore of the thirty-two upaniṣads and proceed to emancipation, and if one looks for Videha-mukti (incorporeal emancipation) or release from (corporeal existence) he should study one hundred and eight Upaniṣads."

A perusal of this dialogue brings us to the conclusion that the knowledge preached in all the upaniṣads and the four Vedas has been summed up in the Māṇḍūkyopaniṣad. "Well, what is then the principle of that Upaniṣad ?" *"Omityetadakṣaramidaṁ sarvaṁ"* ('Oṁ' this letter is all this) is the commencement and

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
एवमोङ्कार आत्मैव संविशत्यात्मात्मानं य एवं वेद य एवं वेद।

The partless 'oṁ' is the Fourth or Turīya. He transcends all conventional dealings. He is the limit of the negation of the phenomenal world the auspicious and non-dual. Thus Oṁ is the self to be sure. He who knows this enters (the Self through his self) is the conclusion of the Māṇḍūkya. Thus, from the beginning to the end it envisages *prapañcopaśama (nirguṇa)* i.e. the limit of the negation of the phenomenal world. Advaita *(sajātīya-vijātīya-svagatabhedaśūnya)* i.e. devoid of the differences of its own class, of opposite class or of its own Śiva-tattva.

Moreover, in the dialogue in question the identification of Śiva and Viṣṇu has been affirmed, since Śrī Hanumān has asked about the true form of Rāma putting the question "O Rāma ! I wish to know the reality of your form, so that I may be emancipated

'tvadrūpaṁ jñātumicchāmi tattvato Rāma muktaye' and Śrī Rāma while answering to this question has introduced his own form in terms of Absolute Śiva-tattva, which has been propounded in the Māṇḍūkyopaniṣad, the secret knowledge of all the Vedas.

Besides, in the Kaivalyopaniṣad, too, the unity of Śiva, Viṣṇu etc. has been expounded in the following sentences—

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट्।
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥

In the Māṇḍūkyopaniṣad the word Śiva has been used twice to explain Nirguṇa (Attributeless) and Turīya (the Fourth) Brahma, first in the mantra *'nāntaḥprajñam'* and for the second time in the mantra *'amātrascaturthaḥ'*. This suffices to ascertain that the word Śiva has often expressed the Supreme Attributeless Brahma (Nirguṇa Brahma) when the Māṇḍūkyopaniṣad is the sum and substance of all the Vedas, the other Upaniṣads too would naturally support it and in fact they do so. For example—

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥

(Īśopaniṣad)

When for an enlightened person all beings become identified with Ātmā, then what infatuation and what sorrow can persist for such a wise man who perceives the identity ?

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो
न विजानीमो यथैतदनुशिष्यादन्यदेव। तद्विदितादथो अविदितादधि।

(Kenopaniṣad)

There the eye does not go, the speech fails to reach. So the mind does not approach. We do not know either by help of our intellect or through instructions of others how to explain the Brahma. It is different from those objects which are known. It is even beyond that which is not realized (by mind and senses).

मनसैवेदमाप्तव्यम्, नेह नानास्ति किञ्चन।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

(Kaṭhopaniṣad)

It must be obtained only through mind. Nothing here is diverse. He who sees diversity here goes from death to death.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रम्

(Muṇḍakopaniṣad)

That which cannot be known, cannot be seized, without appellation, without colour, without eyes and without ears.

विद्वान् नामरूपाद्विमुक्तः

(Muṇḍakopaniṣad)

He indeed is learned who is released from Name and Form.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।
आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चनेति॥

(Taittirīyopaniṣad)

From where the speech along with mind returns without obtaining that Supreme Bliss of Brahma. He who knows that Bliss has no fear from anywhere.

आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत्

(Aitareyopaniṣad)

It was Ātmā alone that existed in the beginning. Nothing else winked then.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।

(Chāndogyopaniṣad)

O gentle one, this Sat alone existed in the beginning—One and Non-dual.

मनसैवानुद्रष्टव्यं नेह नानास्ति किञ्चन।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति॥

He is to be perceived by the mind. Nothing is diverse here. He who sees diversity here goes from death to death.

स एष नेति नेतीत्यात्मा

(Bṛhadāraṇyakopaniṣad)

He, who is described by 'not this', not this, is Ātmā.

ब्रह्म तं परादाद्योऽन्यत्राऽऽत्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद
× × × × × सर्वं तं परादाद्योऽन्यत्राऽऽत्मनः सर्वं वेद।

(Bṛhadāraṇyakopaniṣad Ch.2. Br.IV, Kāṇḍ VI)

The Brāhmaṇa vanquishes him who takes Brāhmaṇa to be different from Ātmā; the Kṣatriya vanquishes him who takes Kṣatriya to be different from Ātmā. All defeat him who takes all

as different from Ātmā.

Likewise—

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ (Gītā)

At the end of innumerable births having obtained the knowledge of the reality that all is Vāsudeva a wise man comes to me. That great soul is hard to find.

आत्मैव देवताः सर्वा आत्मनि सर्वमवस्थितम् ।
आत्मैव जनयत्येषां कर्मयोगं शरीरिणाम् ॥ (Manusmrti)

Ātmā indeed is all gods. All is stationed in Ātmā. Ātmā, to be sure, produces the Karmayoga of these corporeal beings.

अत्रात्मव्यतिरेकेण द्वितीयं नैव पश्यति ।
अतः शास्त्राण्यधीयन्ते श्रूयन्ते ग्रन्थविस्तराः ॥ (Dakṣasmṛti)

Here he does not see the second with the exclusion of himself. Therefore, the śāstras are studied and volumes of books are learnt from the teacher.

भयं द्वितीयाभिनिवेशतः स्या-
दीशादपेतस्य विपर्ययोऽस्मृतिः ।
तन्माययाऽतो बुध आभजेत्तं
भक्त्यैकयेशं गुरुदेवतात्मा ॥
अविद्यमानोऽप्यवभाति हि द्वयो
र्ध्यातुर्धिया स्वप्नमनोरथौ यथा ॥

(Śrīmad Bhāgavata XI. ii. 37-38)

A Person disinclined to Īśvara forgets his own nature and then he is subjected to illusion. All this happens through His Māyā. Therefore one should concentrate on that Īśvara with devotion regarding one's teacher as a deity. There is nothing except Ātmā, yet other things are taken to be existent due to the unsteadiness of the thinker's mind just as dreams in sleep and desires in waking state present a different world.

In these and in many other Smṛtis and Purāṇas the Advaita Śiva-tattva has been propounded. Iti Śivam.

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O Lord Śiva !

—Prem Narayan Tripathi 'Prem'

You are omnipotent, omnipresent and the cause of this wonderful delusion in which we live. How can an ordinary living being, though gifted with the power of 'knowledge',—conceive and imagine Your Features and Faculties ?

When you are everywhere and yet not visible, some people abuse me, saying that there is no sign of your presence. No proof of it. Nothing of the sort. But lo ! when they happen to see around, they find, at every step, your own reflection in the form of flowers, leaves of trees, branches, their roots and all that they can discern there.

When they turn towards the other sphere of life and see things otherwise kept in a solitary place, what becomes of their former argument and argument only ?

They find your everlasting presence there and in every sphere of life and in its ups and downs. Then ? Then only they realize the beauty in which is brought up this tragic and wonderful, say mysterious, world.

Then, O Lord ! may I know who must be those beings who have, since, so far, known Thyself and themselves.

Here I get a whisper from my side. The air around me sounds and says, It is Thou who hast enlightened the darkest creature whosoever cometh before Thy Feet with fullest confidence and devotion and as such, O Master ! would You not very kindly put me into light from the dark that I am in, take me to the best side from the worst and enlighten my life with Reflection of Thine immense Bright Force ? The dazzling landscape that can only be seen with Your kind permission.

Let me, then, O Almighty ! have the vision by which I may become quite able to see and think upon Your Godly actions, admire Your Doings and Your realization in Myself.



Meditation on Bhagavān Śaṅkara In a Trance

—Jayadayal Goyandka

In a most secluded spot on the famous peak of the Himalayas known as Mount Gaurīśaṅkara, Bhagavān Śiva is sitting cross-legged in the pose termed as Padmāsana, absorbed in meditation. The colour of His body is exceptionally white with a light touch a red spread over it. His body is motionless, straight and tall. The ashy Tripuṇḍra (a mark consisting of three horizontal lines with a vertical line crossing them in the middle) adorns His extensive forehead; the tufts of matted hair on His head, reddish brown in colour, are tied with snakes after the fashion of a braid. Small garlands of the Rudrākṣa bead encircle both His ears. The dark colour of the bear-skin which is wrapped round His body is heightened by the blue lustre emanating from His throat. His three eyes (the third being in the centre of the forehead) have their gaze fixed on the point of the nose. A bright light is emanating from His steady and motionless eyes, which is diffused all round. The palms of His hands laying crosswise on His lap look like a fullblown lotus.

The practicant should meditate on the form of God on which he can easily fix his mind and according to his own aptitude, temperament and qualifications understanding fully the virtues, glory, truth and mystry of God, for God is one and all these forms and manifestations are His own.

The virtues, glory, truth and mystery of God cannot be precisely stated or exhausted. Whatever is stated with regard to them is like revealing the sun by means of an earthly light. Nevertheless, the least remembrance, hearing and chanting of God's glory and virtues possess purifying properties of the first magnitude. That is why the scriptures undertake to describe them. In the light

of the scriptures, they may be understood as follows—

Infinite and boundless equability, serenity, compassion, love, forgiveness, sweetness, parental affection, gravity, generosity, friendliness etc; of a transcendental type constitute the virtues of God. Consummate strength, majesty, dignity, energy, prowess and capacity to accomplish what is impossible form part of the 'glory' of God. Just as the atom of water, vapour, cloud, rain-drop and hail-stone,—all these are the same as water, even so the Saguṇa and Nirguṇa aspects of God. God in form and formless God, the manifest and unmanifest, matter and spirit, the animate and inanimate creation, the real and the unreal—all these, and whatever lies beyond these, are God Himself. This is the 'truth' relating to God. The sight of God's Form, exchange of words with Him, the touch of His person, thinking of Him and chanting His Name and glories and praise, worship and obeisance offered to Him confer the highest sanctity even on the vilest sinner. God Himself, who is unborn and imperishable, omniscient as well as omnipotent, and equally existent everywhere, and who is the supreme Lord of all the worlds, manifests Himself in a divine form, and His divine virtues, glory and truth etc., are really speaking so incomprehensible, infinite and transcendent that none but He can know them in their entirety and reality. Herein lies His 'mystery'.



यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् ।
धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह ॥

O King, resorting to those courses a man would never go astray; even if he follows them running (in a desultory way) or with closed eyes (ignorantly), he would not stumble or take a false step.

(Śrīmad Bhāgavata XI.ii.35)



Śiva's Aspect as depicted in the Śiva-Purāṇa

—Hanumanprasad Poddar

The most transcendental and Supreme Brahma—the embodiment of knowledge, truth and bliss is invariably one and the same. He is uniformally and at all times the integral whole, embracing all, abiding all and the everlasting Lord, who transcends all and is omniform. He transcends all times and all climes and yet pervades all at all times and all climes. He is uniformally and at all times formless and ever attributeless and yet is ever embodied and is ever vested with attributes. His divine form is decidedly not made up of the five elements and His attributes are not born of the three modes of Nature. Though that Brahma is uniformally one as regards His aspect nevertheless since primeval times. He has manifested Himself in various forms, wields powers and enlightenment, effulgence and performs exalted activities of various kinds. Being uniformally one He manifests Himself in separate individual entities. Śiva, Śakti, Rāma, Kṛṣṇa, Gaṇeśa and others are the denotations given to those manifestations of His. His divine self is manifested in these various forms since eternal times. All these forms are eternal and everlasting and blissful aspect of the Brahma.

सर्वे नित्याः शाश्वताश्च देहास्तस्य परात्मनः ।
हानोपादानरहिता नैव प्रकृतिजाः क्वचित् ।
परमानन्दसंदोहा ज्ञानमात्राश्च सर्वतः ।
सर्वे सर्वगुणैः पूर्णाः सर्वदोषविवर्जिताः ॥

"All these aspects of the Supreme Brahma are eternal and everlasting divine aspects. Their bodies are free from the obligation of birth and death, are fundamental in aspect and are by no means born of Nature. He is the embodiment of Supreme bliss and from all considerations is the embodiment of all embracing

knowledge. He is the paragon of all the divine attributes and is completely bereft of all faults such as delusion and deception".

The self same Supreme Brahma has been referred to as 'Śiva' in the 'Śiva Purāna'. All the descriptions of His aspects that are available in the 'Śiva-Purāṇa' right from the beginning to the end, are entirely and wholly the same as the description of the Supreme Brahma. Whatever has been said about the Supreme Brahma in the Vedas and the Upaniṣads, has also been said about Śiva in the 'Śiva-Purāṇa'. Every word of it is denotative of the Brahma as described in the Upaniṣads. Some references are being quoted here under. In the preliminary chapter of the Vāyavīya compilation of the 'Śiva-Purāṇa' describing the aspects of the great Lord Śrī Śiva, Vāsudeva (the Supreme Being) says—

At the time of creation of the Universe none else but Rudradeva remains existent. It is He who creates the universe and protects it, and at the ultimate destruction exterminates all. He has mouths, eyes, arms and feet on all sides. It is none else but the great Lord who creates the earth and the paradise. He alone brought forth all the gods and sustains them. It is He who of all the gods brought forth Brahmā first. He is the Supreme Rudradeva, the great Rsi, I know this Imperishable Being as having the most nectareal aspect. The brilliance emanating from His body is like that of the Sun. This Lord has his seat beyond the prevailing darkness of ignorance. There is nothing beyond that universal Lord. There is nothing subtler and greater in this creation than He. He pervades the entire universe. That Lord has mouths, necks and heads on all sides. He dwells in the cavern hearts of all beings, is all-pervading and as such this Lord Śiva permeates the entire creation. He has hands, feet, eyes, foreheads, mouths and ears on all sides. He has all pervading universal aspect. He is not devoid of sense perception but has no sense organs. He is the creator of all, the ruler, the shelter giving and friend to all. He sees without eyes and hears wihout ears. He has the knowledge of one and all but none knows Him profoundly. He is known as the Supreme Being. He is smaller than even an atom yet He is the greatest of the great. That imperishable great Lord dwells in the

cavern hearts of all created beings. The men who by the grace of the Supreme Lord perceives Him—the motiveless, invested with excellent glories and having the aspect of Yajña, is completely rid of all sorrows. I know the Lord and ancient Being who is all-pervading, Omnipresent, free form birth and old age etc., and who is attributed as birthless by the theologists. The wind-god further says—

'The two birds living together take shelter upon the same tree (body). One of them continues to enjoy its fruits in the form of actions while the other instead of enjoying the fruits, remains passive observer.

The Vedic chant, Yajña, Kratu (the vedic rituals) and the earth the existant entire universe have been created by that great enchanter through Māyā (illusion) and are pervaded by Him. The Nature should be supposed to be Māyā (illusion) and the great Lord is the superintending enchanter.

The great Lord is beyond the three times, Omniscient, the master of the three modes of nature and is none else but the Supreme Brahma. The entire universe is His manifestation. Though the cause of the entire creation, He is birthless, worthy of being extolled with anthems, the sustainer of all the created beings, the God of gods and worthy of adoration by the entire world. I offer my worship to Him who is seated in my heart. He who is beyond the limit of time etc., from whom emanated this phenomenal world, who is the strict observer of duties, the extirpator of sins, the master of all worldly enjoyments and the refuge of the entire world, who is the Supreme Lord of all lords the Supreme God of all the gods and the Supreme Master of all the masters, to that Lord of all the worldly lords—Mahādeva—I regard to be the exceedingly supreme of all. In Him there is absence of activities which are the effect of body as well as there is absence of mind and the senses which are the cause of such activites. There is none equal to Him nor is there anyone superior to him to be found in this world. It is said that His inherent transcendental powers manifested as knowledge, powers, and activities have been described in the Vedas in various

ways. Through those powers has this entire universe been created. He is not governed by any master nor He has any specific symbol nor is He ruled by anyone. He is the prime cause of all the causes and is the supreme ruler. He also pervades the entire universe and dwells in the cavern like hearts of all created beings. He is said to be the inner self of all creatures and the supervisor of all the Dharmas (sacred duties). He abides all the creatures, is the overseeing power, the witness, the embodiment of knowledge and attributeless. He is the matchless one, docile and the supervisor of indolent men and scattered through the universe in the form of individual souls. He is the primal among the eternals and the most sentient among the sentient beings. He is unparalleled and desireless and yet He is the Lord that fulfils the desires of countless people. By knowing that universal Lord and the Supreme Deity who is worth being attained through the discipline of knowledge and the discipline of disinterested action and the causation of all, the individual soul is extricate from all bondages. He is the creator of the entire universe, all-knowing and the cause of His own manifestation, incarnation, the embodiment of all knowledge, even the creator of death itself, wielding all the divine qualities, the master of the nature and the individual souls, the governor of all the attributes and the extricator of all the worldly meshes. The Supreme Deity who first brought forth Brahmā and Himself imparted to him the knowledge of the sacred lore, is the cause of the growth of knowledge pertaining to the divine aspects, knowing that Lord Śiva,'I take refuge in Him for extrication from worldly bondages.'

Without realizing whom the tongue as well as the mind recede ungratified and through realizing whose blissful aspect, man never has the cause to fear anyone.

Where even the lightning fails to spread its light where the sun and the moon are incapable of spreading light through their effulgence, the light emanating from the Lord of the Supreme Abode illumines the entire world. Such is the assertion of the everlasting Vedas.

The 'Śiva-Purāṇa' is replete with such allusions about the divine

aspect. This obviously holds out the fact that Śiva is the very transcendental Supreme Brahma, who is referred to as Mahāviṣṇu in the Viṣṇu-Purāṇa or as Mahāviṣṇu or Śrī Kṛṣṇa in the Śrīmad Bhāgavata as Śrī Rāma in the Rāmāyaṇa or as Durgā in the Devī Bhāgavata. In fact the self same Brahma since times without beginning is referred to with different denominations and aspects *'ekaṁ sadviprāḥ bahudhā vadanti.'* He is one and the same but the learned people speak of Him in different ways. The same Lord who is essentially true, the supreme, the master of entire universe, pervading all and transcending all, has been seen, known and described by the sages in various forms. Śiva, Viṣṇu, Śakti (the potential power) the Sun-god and Gaṇeśa are the physical manifestation of the same universal soul. At the time of the great chaos only the Brahma remains. Again at the beginning of the Kalpa (the millenium of regeneration) through the power of that solitary Brahma in some aspect of His, creates Śakti and the trio-god viz., Brahmā, Viṣṇu and Rudra. This work is performed through some divine form sometimes in the form of Śiva and at others in the forms of Viṣṇu, Śakti or some other form. Otherwise essentially and verily they are not at variance with each other.

Lord Hari and Lord Hara are invariably the same. For the sake of the divine play sometimes one of them becomes the object of devotion (Upāsya) in the form of Hari while the other plays the role of a seeker (Upāsaka) in the form of Viṣṇu and sometimes it is vice versa. In order to bring home the subtleties of the worship of God, they mutually reciprocate the part of a devotee and the object of his devotion. In fact—

हरिहरयोः प्रकृतिरेका प्रत्ययभेदेन रूपभेदोऽयम् ।
एकस्यैव नटस्यानेकविधा भूमिका भेदात् ॥

'Hari' and 'Hara' are not fundamentally different from each other. In a Drama an actor assumes different roles but in fact he remains what he actually is. In chapter IX. 10 of the first compilation of the Bṛhad Dharmapurāṇa occurs a nice story which runs as follows—

Once Lord Viṣṇu laying in his celestial abode dreamt a dream

that the three-eyed Lord Śiva invested with the radiance of crores of moons, wielding the three forked spike and Ḍamarū, bedecked with gold ornaments, bowed by the Lord of gods, attended on by the rarest qualities such as the quality of assuming the smallest invisible form (Aṇimā) and such others, was dancing in revelry before him maddened with love and ecstasy. Noticing him thus absorbed in dancing Lord Viṣṇu extremely delighted as he was, woke up from his dream and sat up on his bed and was lost in contemplation. Seeing him sit in that posture goddess Lakṣmī asked him the cause of his suddenly getting up and sitting that way. After sometime when he was restorted to consciousness of the outer world, he said—'OGoddess,I have just visualized in my dream the great Lord Śiva invested with ecstatic joy and attractive beauty. This shows that the great Lord has recalled me to his memory. So let us go the Kailāsa and have the perception of the great Lord, Mahādeva.

Saying this the two started towards Kailāsa. They had hardly gone far enough when they beheld Lord Śiva himself coming that way accompanied by goddess Umā. When they approached nearer, the two gods greeted each other. Tears of joy welled up in the beautiful eyes of both of them. During their conversation it was known that Lord Śiva too had had similar dream the previous night in which he had seen Lord Viṣṇu in the same condition and thereafter he had set out to have a meeting with him.

Now each began to insist the other to entertain him at his own dwelling. Lord Viṣṇu wanted Lord Śaṅkara to pay a visit to his celestial abode while Lord Śambhu requested him to pay a visit to the Kailāsa. Their persuasions were full of supernal love so it was difficult for them to decide where they should ultimately go. Meanwhile the sage-god Nāradajī playing his lyre and singing the divine praise came up there. Noticing Nāradajī's arrival the two importuned Nāradajī to decide as to where they two should go. Nāradajī is an acknowledged lover. He was enamoured to have a look at the reciprocal love and meeting of Śrī Hari and Śrī Hara and began to sing their praises. Now whoelse was there to settle the dispute. At last the matter was referred to goddess Umā and it was agreed upon that they would abide by her decision. For some

time Umā observed silence. Then addressing the two she said—

"O Lord, O Keśava, seeing your rare, exclusive and unflinching love one comes to the conclusion that you cannot have separate dwellings. The Kailāsa is much the same as the Celestial Abode and the Celestial Abode is much the same as the Kailāsa. The difference lies in the names alone. I feel both of you share the same soul. To me it seems that your ladies too do not have separate individuality. Lakṣmī is in no way different from what I am and I am in no way different from what Lakṣmījī is. Whoever envies one of you, envies the other, whoever worships one as a matter of course worships the other and whoever regards one as unworthy of adoration regards the other as well unworthy of adoration.

It is my conviction that whoever regards you as different entities is certain of meeting his downfall, I feel you are trying to betray me by asking me to settle the dispute between you or trying to delude me or trying to bring me to ridicule."

After reaching the Celestial Abode Lord Viṣṇu said to Śrī Lakṣmījī—

एकोऽहं महादेवः स एवाहं जनार्दनः ।
उभयोरन्तरं नास्ति घटस्थजलयोरिव ॥

"In fact I am Lord Viṣṇu and I am Mahādeva as well like water contained in two pitchers there is essentially no difference between me and him."

While making an exposition of relationship between Lord Śrī Rāma and Lord Śrī Śiva, Gosvāmī Tulasīdāsa has righty observed—

सेवक स्वामि सखा सिय पी के ।

Lord Mahādeva sometimes plays the role of a servant with Lord Śrī Rāma while sometimes he plays the part of a master or friend. Sometimes He (Mahādeva) worships Him while sometimes He (Lord Śrī Rāma) worshipsHim. Lord Rāma and Sītā of Gosvāmī Tulasīdāsa are Supreme Brahma like Lord Śiva and **Śakti in the Śiva-Purāṇa. From him came into existence—**

शंभु बिरंचि बिष्नु भगवाना। उपजहिं जासु अंस ते नाना ॥
जासु अंस उपजहिं गुन खानी। अगनित लच्छि उमा ब्रह्मानी ॥

Reference to the invariable uniformity of Lord Śiva and Lord Viṣṇu are available in almost all the Purāṇas and it is said that man making discrimination between the two is hurled into infernal regions. Only two examples are however, being given here.

In the Padmapurāṇa the Supreme Lord in the form of Rāma utters the following words about Lord Śiva—

ममास्ति हृदये शर्वो भवतो हृदये त्वहम्।
आवयोरन्तरं नास्ति मूढाः पश्यन्ति दुर्धियः ॥
ये भेदं विदधत्यद्धा आवयोरेकरूपयोः।
कुम्भीपाकेषु पच्यन्ते नराः कल्पसहस्त्रकम् ॥
ये त्वद्भक्ताः सदासंस्ते मद्भक्ता धर्मसंयुताः।
मद्भक्ता अपि भूयस्या भक्त्या तव नतिङ्कराः ॥

(Padma. Pātāla, XXVIII. 21-23)

O Śiva, you dwell in my heart and I dwell in yours. There is invariable uniformity between both of us. The unintelligent and ill-willed make discrimination between us. Both of us are indiscriminatingly one and the people making discrimination have to undergo tortures by staying in the horrible regions of infernal fire till final annihilation. The pious people who are devoted to you are ever devoted to me and those who are devoted to me, verily out of their great adoration make obeisance to you to none else but you.

In the Śiva Purāṇa the most transcendental and Supreme Brahma makes the following utterances in the form of Śiva—

ममैव हृदये विष्णुर्विष्णोश्च हृदये ह्यहम्।
उभयोरन्तरं यो वै न जानाति मतो मम ॥

(IX. 55-56)

रुद्रध्येयो भवांश्चैव भवद्ध्येयो हरस्तथा।
युवयोरन्तरं नैव तव रुद्रस्य किंचन ॥

(X.6)

रुद्रभक्तो नरो यस्तु तव निन्दां करिष्यति।
तस्य पुण्यं च निखिलं द्रुतं भस्म भविष्यति ॥

(X.8)

नरके पतनं तस्य त्वद्द्वेषात् पुरुषोत्तम ।
मदाज्ञया भवेद्विष्णो सत्यं सत्यं न संशयः ।

(X.9)

त्वां यः समाश्रितो नूनं मामेव च समाश्रितः ।
अन्तरं यश्च जानाति निरये पतति ध्रुवम् ॥

(X.14)

"Viṣṇu dwells in my heart whereas I dwell in his heart. He who does not make any discrimination between the two of us is especially dearer to me. O Viṣṇu, you are the object of Rudra's meditation whereas Rudra is the object of your meditation. There is nothing to discriminate betweenYou and Rudra. Whoever being a devotee of Rudra will censure you, all his merits earned by him will be turned into ashes within no time. O supreme Being, Viṣṇu, by my orders he will be hurled into infernal regions simply for holding you in contempt—it is true, it is decidedly true. There is no doubt about it. He who takes refuge in you, has verily taken refuge in me. He who makes discrimination between you and me is sure to fall into infernal regions."

That all transcending Supreme Brahma at the time of regeneration of the universe in some of aspects such as Sadāśiva, Rāma, Kṛṣṇa or such other forms of His plays the divine role of generating, fostering and exterminating the universe by making Himself manifest in the form trio-gods—Brahmā, Viṣṇu and Rudra. This doctrine has been expounded in all the Purāṇas dealing with the Śaivite and the Vaiṣṇavite philosophies and everywhere has the oneness of the trio-god, the manifestation of all-transcending Supreme Brahma, with the all-transcending Supreme Brahma has been proclaimed.

In the Śiva-Purāṇa it has been acclaimed that these gods made their appearances from the Supreme Brahma, Lord Śiva. According to it Brahmā appeared from the right side, Viṣṇu from the left whereas Rudra is said to have appeared from the heart. By the orders of the self same Śiva, Brahmā is said to have emanated from Viṣṇu's navel lotus and Rudra is said to have emanated from Brahmā's forehead. The divine potency is said to have emanated

from the self-same Sadāśiva and it is said that from that Divine potency (Supernal Power) emanated all the Divine Powers. According to Devībhāgavata and Brahmavaivartapurāṇa Viṣṇu is said to have emanated from the right side of Supreme Brahma, Lord Kṛṣṇa, Lord Śiva from the left side and Brahmā is said to have emanated from His navel lotus and the primal potential power is also claimed to have emanated from Him. All this is infact strange divine play. The substantial truth is one and invariable. According to Śiva-Purāṇa the formless aspect of Supreme Lord Śiva has been referred to as Sadāśiva the manifested aspect has been referred to as 'Maheśvara', the aspect in which He creates the universe is referred to as 'Brahmā', the aspect sustaining the universe has been referred to as 'Viṣṇu' and the aspect bringing about extermination of the universe has been referred to as 'Rudra'.

In 'Śrīmad Bhāgavata' Lord Viṣṇu himself says to Dakṣa—

'I am Brahmā as well as Śiva, the prime cause of the creation of the universe. I am the universal soul the Lord, close observer, self refulgent and invariably one. Through Māyā (the Divine Potency) having the three attributes I indulge myself in the divine play of creating, sustaining or destroying. I assume in consonance with the divine names of Brahmā, Viṣṇu and Maheśa.Just as man does not treat his head, hands and legs as separate from his own self in the same way My devotee, devoted to Me in mind, does not look upon any creature as different from me. O Brahma, I in my triple forms—Brahmā, Viṣṇu and Maheśa am one. We assume universal forms.Hence he who sees us as invariably one and makes no discrimination, alone attains peace. In chapter XXVI of Pātāla Khaṇḍa of the Padma-Purāṇa Lord Śiva addresses these words to the Supreme Brahma in the form of Rāma—

एकस्त्वं पुरुषः साक्षात् प्रकृतेः पर ईर्यसे ।
यः स्वांशकलया विश्वं सृजत्यवति हन्ति च ॥
अरूपस्त्वमशेषस्य जगतः कारणं [illegible]
एक एव त्रिधा रूपं गृह्णासि कुहकान्वितः ।

सृष्टौ विधातृरूपस्त्वं पालने स्वयमास च।
प्रलये जगतः साक्षादहं शर्वाख्यतां गतः॥

You are said to be the incarnate unrivalled Being that transcends nature who partially incarnates Himself as Brahmā, Viṣṇu and Rudra and creates, sustains and destroys the universe. Though formless you are the primal cause of the creation of universe. Through the same divine play you manifest yourself in the triad forms—while creating the universe you manifest yourself as Brahmā, while sustaining you manifest yourself in your shining form Viṣṇu and while causing the destruction of the universe you manifest yourself as myself that is Śiva.

In this very Śiva-Purāṇa the story how Lord Śaṅkara greeted Lord Rāma, the son of Daśaratha when he was engaged in the task of searching out Sītā, occurs as follows—

Once upon a time Lord Rudra who is versed in enacting strange divine plays and in the habit of roaming about the three worlds, was roaming about upon this earth riding a bullock along with Satī. While wandering about he reached a forest called Daṇḍaka. It was here that he saw Lord Śrī Rāma with Lakṣmaṇa who was in search of his dear wife Sītā deceitfully abducted by Rāvaṇa. He loudly called out his wife's name, was looking about here and there and burst into tears occasionally. He was overwhelmed with separation. He was wandering about in the forest with Lakṣmaṇa and had almost lost the radiance on his face. It was then that Lord Śaṅkara, generous at heart and with his desires all fulfilled warmly saluted him and hailing for victory went away in the other direction. Lord Śaṅkara who is affectionate to his devotees did not reveal himself before Śrī Rāma. Satī was much dismayed to notice this divine play of Lord Śiva. Being under the spell of his Māyā (illusion) she spoke to him thus—

O God of gods, O Lord of all, O Supreme Lord, you are worthy of being saluted by all for you alone are the Supreme Lord untainted by all evils and worthy of being known through the exposition on the Vedas and also the scriptures. O Lord, who are

these persons ? Their countenances show that they are agonized by the pangs of separation. The two persons wandering through the forest seem to be in a miserable condition and troubled. The elder of the two has the complexion of a blue lotus. What made you so blissful to have a look at him. Why was your heart so much gladdened ? My Lord, O Śiva looking after the welfare of all, please remove my suspicion.

At this Lord Śiva said—O Goddess, these two brothers are honoured by brave men. Their names are Śrī Rāma and Lakṣmaṇa. They have taken their birth in the Solar race. These two are the learned sons of king Daśaratha. The younger one who is fair complexioned is a partial incarnation of Śeṣa. His name is Lakṣmaṇa. The name of his elder brother is Śrī Rāma. In his form the unagitated Lord Viṣṇu has incarnated himself in all his splendour. He has incarnated himself upon this earth for protecting the righteous people and for our welfare as well—

ज्येष्ठो रामाभिधो विष्णुः पूर्णांशो निरुपद्रवः ।
अवतीर्णः क्षितौ साधुरक्षणाय भवाय नः ॥

(In his work Rāmacaritamānasa Gosvāmī Tulasīdāsa has beautifully described the story of Satī's renunciation on the basis of the above quoted verse.)

In some of the Kalpas (an unimaginable stretch of time of earthly existence) individual souls are said to have attained the status of Brahmā himself. But the Brahmā forming the auspicious combination of the Trio-god has a divine aspect and whatever has been said about Lord Śiva and Lord Viṣṇu totally holds good in the case of Brahmā as well.

Offering invocation to Brahma it has been said in the Devī-Purāṇa—

जय देवाधिदेवाय त्रिगुणाय सुमेधसे ।
अव्यक्तव्यक्तरूपाय कारणाय महात्मने ।
एतत्त्रिभावभावाय उत्पत्तिस्थितिकारक ।
रजोगुणगणाविष्टं सृजसीदं चराचरम् ।
स त्वं पासि महाभाग तमः संहरसेऽखिलम् ॥

(Chapter LXXXIII)

You are spoken of as Supreme Being that transcends nature and who through His partial glory manifesting Himself as Brahmā, Viṣṇu and Rudra creates, sustains and destroys the universe. Being formless you are the primal cause of the creation of the universe. Through your sheer divine play you assume the triple forms—at the time of the creation of the universe. You reveal yourself in the form of Brahmā, at the time of sustaining, you reveal yourself in the glorious form of Viṣṇu and at the time of destruction you reveal yourself in my form i.e. Śiva incarnate.

In the Śiva-Purāṇa itself the story how Lord Śaṅkara paid salutations to Lord Śrī Rāma, the son of Daśaratha engaged in the task of searching out Sītā, occurs in the manner depicted below—

'O God of gods, O Supreme Deity, hail to Thee, you are manifest and unmanifest at the same time encompassing the three modes of nature, the prime cause of all endowed with supreme intelligence and assuming the three forms—Brahmā, Viṣṇu and Rudra in order to perform the task of creation, sustentation and destruction. Being obsessed with the Rājasa attributes in the form of Brahmā you create the entire universe full of animate and inanimate objects, through the attribute known as Sattva in the form of Viṣṇu you sustain the universe and assuming the Tāmasa attribute you cause the final destruction of the universe.'

In the Viṣṇu-Purāṇa the great Ṛṣi Parāśara offering hymn to the transcendental Supreme Lord— Viṣṇu, says—

"I bow in obeisance to Lord Viṣṇu (again and again) who is changeless, everlasting, the Supreme Spirit, invariably the same, all-pervading, all-victorious Viṣṇu, Hiraṇyagarbha (Brahmā) Śaṅkara (Rudra), the Supreme Deity, the extricator from illusion the cause of creation, sustentation and destruction of the universe and yet having a number of manifestations having physical as well as subtle forms having manifested and unmanifested aspects and capable of granting salvation. I offer my salutations to Lord, the sole and Supreme cause of Brahmā, Viṣṇu and Rudra—the creator, the sustainer and the destroyer of the univrse. I bow to

Lord Acyut, the supreme Being who is seated in the heart of the entire creation." The same principle finds varied expressions at various places in different contexts in the Śiva-Purāṇa. Here are a few examples. Referring to the four fold Vyūhas (physical manifestations) of Śiva, it has been stated at one place that Supreme Lord Sadāśiva who is beyond the scope of the three modes of nature, is manifested in the four-fold Vyūhas constituted by Brahmā, the God of Death—Rudra and Viṣṇu. He alone is the substratum of all and the very origin of all powers. In Śiva Purāṇa it has been said—

Maheśvara, the God of gods, who manifests himself in four forms is beyond the scope of the three modes of nature and He is the cause of the origin of the Potential Power that forms the fundamental basis of all. Brahmā, Viṣṇu and Rudra are the three manifestations of His own self representing the three modes of nature. The nature and the Supreme Being are the component parts of His own Being and He is in fact the very soul of the two. Out of divine charming play He playfully creates the multitudinous universes. It is He who controls the universe in His divine aspect, the Lord who is beyond all, eternal, formless invisible whole or evades all our assessments and imagination. He alone is the basis of all the phenomenal and illusory world and is its very spirit and refuge too. So Lord Sadāśiva is the great Lord (Maheśvara) and who assumes the dual forms of the nature and the Prime Being. It is He Who manifests Himself in the form of Brahmā, Viṣṇu and Maheśa. In fact Lord Sadāśiva is the summum bonum of all.

The Supreme Lord Śiva addresses the following words to Lord Viṣṇu and Brahmā—

O Viṣṇu, I am the creator, sustainer and destroyer of the universe. I am the manifest and unmanifest divinity and the Supreme universal soul—changeless and the embodiment of Consciousness, Truth, and Bliss. I assume the triple names of Brahmā, Viṣṇu and Hara (Rudra) on account of performing or assuming the three different deeds or attributes of creation, protection and destruction. In fact I am changeless. O gods, just

as the same gold, assumes the form of different types of ornaments they simply differ in names and appearances but fundamentally they are not different. Just as different earthen pots are different in names, essentially there is no difference among them, they are nothing but clay. It is the cause that assumes the aspect of actions. This example should suffice. So all the duties on the analogy of these things should be regarded as the very aspect of Śiva—this is My firm belief. I, You and the Rudras that will appear henceforth—all are uniformally one. They are not at variance with one another. Treating them as different entities will surely lead to limitations. Nevertheless my supreme aspect of Śiva is everlasting. He is spoken of as the fundamental cause of all divine aspects. This is verily the true knowledge and the boundless Brahmic principle.

In the different Kalpas the trio-gods emanate directly from the different aspects of Maheśvara, the transcendental Supreme Lord and on different occasions they offer hymns to one another. This however, does not imply any difference in their fundamental aspect nor it makes one smaller or greater than the other. This thing has been clearly accepted in the Śiva-Purāṇa Chapter XIII.

Brahmā, Viṣṇu and Rudra—all the three are the causative entities. They are the cause of creation, sustentation and destruction and have emanated directly from the all transcending Supreme Lord. They are invested with supreme glory. They are impregnated with divinity and being endowed with the divine power are constantly able to perform the work entrusted to them by Him. In the primal days Maheśvara the progenitor had deputed the three gods to execute the three duties. Brahmā was entrusted with the work of creation, Viṣṇu, with the work of sustenation and Rudra, with the work of dissolution. In another Kalpa by the grace of Lord Śiva, Rudradeva brought forth Brahmā and Nārāyaṇa. In the same way in another Kalpa Brahmā in his universal aspect brought forth Rudra and Viṣṇu. And again Brahmā brought forth Nārāyaṇa and Rudradeva brought forth Brahmā. Thus in various Kalpas Brahmā, Viṣṇu and Maheśvara bring forth one another reciprocally and aim at

the welfare of one another. Taking into account the circumstances of different Kalpas (which aspect was responsible for bringing forth the three gods) the great sages describe their glories (the glories of their respective aspects).

To that end, at one place one has been said to be greater and at another one has been declared to be superior. One should not, however, doubt this indisputable fact that these three (Brahmā, Viṣṇu and Rudra) have emanated from one another, support one another, excel one another and behave agreeably with one another. At one place Brahmā is extolled at another, Viṣṇu and still at another place Rudra is extolled. This does not enhance or decrease their glory. Those who are actuated by anger and declare someone to be superior and another devoid of excellence are sure to take birth from the wombs of the giants and the demons in their next birth. There is no doubt about it.



कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।
करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥

Whatever he does with his body, tongue, mind or senses, reason or intellect or by the force of his inherited nature, he should consecrate all as an offering to the supreme Lord Nārāyaṇa.

(Śrīmad Bhāgavata XI. ii. 36)

Remember: If you harbour in your mind hypocrisy and arrogance, enmity and hostility, anger and viciousness, pride and vanity, fraud and chicanery, partiality and prejudice etc. and keep up the appearance of a 'Sādhu', God will not be pleased by your sham piety and your didactic exposition of the scriptures.

—Hanumanprasad Poddar



Mahāśivarātri

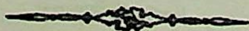
—Shiva Kaushal

Today every atom in the breeze
Every nook, every corner in the street,
Is ablaze
With the resplendent beauty
Of lord Śiva.

O Glorious one
With the crescent moon
Dust, ashes, reptiles
Smothered on your person
With mighty rumblings of your drum
Today
You stalk the earth
Awakening the dross, the inert and the tamas of life,
Suffusing it with the celestial might
Of your powerful presence.

Today you assert yourself
And your people into penance
Blowing into every fibre of their being
The Immortality of Life.

(Adapted from the Book 'Musings of a Minister')



Paśupatiśiva on the Indus Seals

(AV Hymn II-34 and Interpretation of the Indus Culture Seals)

—P.V. Pathak

1. Introduction—

Śiva Mahādeva is the most popular deity in India. Mahādeva had profound influence on the Indian culture all through the ages. He was worshipped in the abstract form of Śiva-liṅga ever since the time unknown. The liṅga idols of Śiva can be seen in almost all the towns, villages and in the remotest jungles throughout the length and breadth of the country.

2. Śiva—A Non-Āryan Deity ?

Śiva is regarded as a so-called non-Āryan deity. This is to distinguish from the Vedic deities like Indra, Agni, Varuṇa etc. and Bhāgavata deities like Viṣṇu, Rāma, Kṛṣṇa and others. It was proposed that Āryans invaded India some times in 2nd Millenium BC. They destroyed the Indus culture and established the Vedic culture. In due course they accepted and assimilated the non-Āryan deities like Śiva-Mahādeva in their pantheon of gods.

Did Āryans really invade the country ? Did they migrate enmasse and destroyed the Indus culture flourished on the banks of the Indus river i.e. the cities of Mohenjodaro and Harappa ? Did they assimilate the so-called non-Āryan deities ? How did the cities of Mohenjodaro and Harappa disappear ? These are questions hotly discussed and debated by the archaeologists, ethno-archaeologists, historians and Indologists. The theory of so-called Āryan invasion and migration is now abandoned on several grounds. It was fabricated by the British archaeologists and historians to justify their rule in India.

3. Indus Culture and the Indian Culture—

The Indus culture was not destroyed by Āryans. They did

neither migrate enmasse nor imposed their culture. The Indus cities succumbed to the tectonic upheavals, unforeseen changes in environment and excessive cutting of the forests * The Indus delta and the neighbouring region was hot bed of the geotectonic activity in those days. These resulted in excessive flooding the silting of the cities many a times during their survival. Finally the people left them and spread east and westwards. The Indus culture did not disappear. It continues to influence the Indus culture even to date. The continuity can be ascertained from the following facts.

The people of the Indus culture regarded pīpala (ficus religiosa) tree and svastika sign as sacred, they regarded peacock as sacred bird. They did ablutions before worship and worshipped Śiva liṅga. They regarded south as inauspicious direction and laid their dead pointing legs of the corpse to the south. They performed yajña in well laid vedies. All these cultural traits have been followed by the Indian people through out the ages. The Indus culture is an integral part of the Indian culture and the present cultural set up is continuation of the same culture since the pre Indus period. It is proposed by the author that the Atharva Vedic lore needs to be explored to understand the Indus culture. In the present article the author has interpreted the famous Paśupati Seals from the Indus culture in light of the Atharva Vedic hymn ii-34.

4. Paśupati Seals from the Indus Culture—

The Paśupati Seal from the city of Mohenjodaro is world famous. It is an exquisite piece of art created by the master sculptor. Apart from this seal there are a few others depicting the same deity. They are listed below indicating the sources of publication.

Paśupati Seal No.1	MIC Vol. II plate XCIV	—420
Paśupati Seal No. 2	Mackay ibid plate LXXXVII	—220
Paśupati Seal No. 3	Mackay ibid plate LXXXVII	—235
Paśupati Seal No. 4	MIC Vol. III plate CXVIII	vs—210

* Cf Ancient cities of the Indus Ed. G.I. Possehl, Vikas Publishing House, New Delhi.

One more seal like No.4 is also reported but its impressions are effaced.

Paśupati Seal No. 5—Reported to be present at the Ashmolean Museum, Oxford.

(MIC—Mohenjodaro and the Indus civilization. Ed. John Marshall.

(Mackay—Further Excavations at Mohenjodaro, Ed. Earnest Mackay.)

5. Description of the Paśupati Seals—

The famous Paśupati Seal (Seal no. 1) depicts the deity in squatting position, a yogic posture with soles of the feet facing each other legs bent at knees and both the hands stretched out and resting on the knees. The deity is wearing horned head gear. Its body and hands are decorated. It is in phallus erectum position and sitting on a pedestal. He is surrounded by both the domestic and fierce jungle animals i.e. (a). goat, (b) bull or water buffalo, (c) rhino, (d) elephant, (e) human being (f) tiger. Animal in the left corner is not known because the corner is broken.

Seal nos. 2 and 3 are similar. The seal no. 2 is broken.The deity on seal no. 2 is shown to have long plaits indicating that the deity sported long hairs. The head gears of the deity on both the seals are horned head gears with slight variation. The seal no. 3 which is unbroken has no animal figures inscribed on it.

In the seal no. 4 the central deity is flanked on either side first by human figures in half squatting and preying posture and then by hood spread cobras.

In the Paśupati seal reported from Ashmolean Museum, Oxford (figure not reproduced here) the central deity is flanked by snake, alligator and fish.

The first four seals bear gratffitti which is not consistant but signs like Ʊ,♀,ʃʃ etc. appear to be common. These signs are very frequently occuring on the Indus Seals. It has not been possible to decipher these signs so far.

In the following sections the author has shown that the seal no. **1 depicts the Atharva Vedic hymn ii-34 ṛc by ṛc and some graffitti signs are interpreted.**

6. AV II-34 and The Paśupati Seal—

The deity Paśupati is absent in the RV lore. It occurs several times in the VS text and the AV text. There is no separate deity Paśupati in VS but it is one of the epithets of the Rudra which is again a Ṛgvedic deity. He is referred to as God of the beasts, and Mahādeva as well. In AV also the term Paśupati is epithet of Rudra however the hymn II-34 is devoted to Paśupati as separate entity, the seal describes the total theme of the hymn. The hymn is ascribed to the seer Atharva. Whitney points out that it was recited during sacrifice of an animal. All the five stanzas of the hymn throw light on the seal. They are given below with explanatory comments.

6.1—

Ya īśe paśupatiḥ paśūnāṁcatuṣpadāmuta yo dvipadāṁ ।
niṣkrītaḥ sa Yajñiyaṁ bhāgametu rāyaspoṣā Yajamānaṁ sacantāṁ ॥

(AV II. 34.1)

"The lord of the cattle, who rules over *(Īśe)* the cattle the four footed and who also rules over the two footed—let him, bought off, go to (his) sacrificial portion, let abundance of wealth attach themselves to *(sac)*the sacrificer."

As described in the stanza, the Paśupati, lord of the beasts is lord of both the quadruped and the biped living beings, confirming the figures inscribed on the seal.

The theme would have been incomplete without a separate human figure, a biped, as shown below the elephant. Thus the human figure inscribed in the right hand top corner should be part of the graffitti and not the pictorial representation.

6.2—

Pramuñcanto bhuvanasya reto gātuṁ dhatta yajamānāya devāḥ ।
upākṛtaṁ śaśamānaṁ yadasthāt priyaṁ devānāmapyetu pāthaḥ ॥

(AV. II. 34.2)

"Do ye, releasing *(pramuc)* the seed of being, assign progress *(gātu)* to the sacrificer, O gods, what hath stood brought hither *(upākṛta)* strenous *(śaśamāna)*, let it go upon the dear path of the Gods."

The central deity is in the state of phallus erectum as if he is

about to release semen—the seed of the universe. The sitting posture of the Paśupati is also significant. He is sitting in the Yonyāsana posture with slight variation. In this yoga posture, the performer folding his legs at knees arranges soles to face each other making appearance of pudenda. It is evident from the Paśupati figure. Thus both the parts of the human body associated with the act of procreation are shown in the figure confirming the epithet of "bhuvanasya retaḥ" i.e. seed of the universe or creation.

6.3—

ye badhyamānamanu dīdhyānā anvaikṡanta manasā cakṣuṣā ca ।
agnistānagre pra mumoktu devo viśvakarmā prajayā saṁrarāṇaḥ ॥

(AV. II.34.3)

"They, who giving attention to *(anudhi)* the one being bound, looked after (him) with mind and eye-let the divine agni at first *(agre)* release them, he the all working, in unison with *(sam-ra)* progeny".

All the animals except the elephant in the left top corner are shown to be gazing at the central figure. He too can be imagined to be looking at them with the mind and eyes. It is possible only while meditating in yogic trance. The Paśupati is looking at his own creation with compassionate look through omnispread vision and the omnipresent mind in the yogic trance. The animals too are in unison with him. However, variation in the pose of elephant cannot be explained.

6.4—

ye grāmyāḥ paśavo viśvarūpā virūpaḥ santo bahudhaikarūpāḥ ।
Vāyuṣṭānagre pra mumoktu devaḥ prajāpatiḥ prajayā saṁrarāṇaḥ ॥

(AV. II. 34.4)

"The cattle that are of the village, all formed being of various forms, manifoldly on one form—let the divine vāyu at first release them, Prajāpati in unison with porgeny."

This stanza points to the distinction between the domestic-bovine-animals i.e. *grāmyāḥ* and the wild or forest animals. While commenting on this stanza Whitney points out that the black yajus Text Ts III. 1 is the same hymn except the change in the order of stanzas. It has only slight variation in the text, i.e. āraṅyāḥ—of

the forest— being substituted for *grāmyāḥ*. This substitution perfectly matches with the animals engraved on the seal. Both the types of animals being progeny of the Lord Paśupati, they are engraved around him on the seal; his other epithet being Prajāpati.

6.5—

prajānantaḥ prati gṛṇantu pūrve prāṇamaṅgebhyaḥ paryācarantam।
divaṁ gaccha prati tiṣṭhā śarīraiḥ svargaṁ yāhi pathibhirdevayānaiḥ।

(AV.II.34.5)

"For knownig, let them first (pūrva) receive the breath *(prāṇa)* coming to them forth from limbs. Go to heaven, stand firm with thy bodies, go to paradise *(svarga)* by God travelled roads".

The last stanza ordains the sacrificial animal to travel along the path of Gods. This also explains why the animals are gazing towards the Paśupati.

7. Seal Graffitti—

It can be seen from the above description that the theme of AV ii. 34 is inscribed on the Paśupati Seal. Looking at the graffitti on the seal top there are few common symbols on all the seals. occours on all the Seals with a dot only in the seal no. 3. Another most common symbol being U which is there on seal no. 1,3,4. ʃʃ Lines are present on the seal no. 3 and 4. ⋈ is found to be present on the seals 1 and 3 and ꝏ on the seal no. 4 appears to be the variation of the same. The symbols may be representing themes in the picture.

Thus U appears to represent either the deity Paśupati or his semen injecting status. It is the first sign on the three out of four visible seal graffitti.The symbol on seal no. 1,2 and 3 appear to represent quadruped animals. It is difficult to say anything conclusively about the symbols ⋈ or ⋈ or ꝏ. However, human figure in the right hand top corner in Seal no. 1 appears to represent the path of Gods represented by a God himself. Since the graffitti on all other seals is incomplete this interpretation remains more speculative.

There are, however, two conclusions which can be drawn about the seal inscriptions. The artist was more concerned about the

theme represented by pictorials but less concerned with the logosyllabic representation of the same in the form of graffitti. It will need further input in terms of survey of these signs engraved on the other seals.

8. Reference to Rectangular Seal—

The deity on the seal being Paśupati, it was an epithet of Rudra as in VS and AV texts. VS describes the Rudra as the one with blue neck (VS XVI. 8 and others). Similarly epithet Mahādeva is also used in connection with the Piaśupati (VS XXXIX. 8). Thus the Rudra-Śiva-Mahādeva-Paśupati represent the same deity in the AV and VS lore, that continued in the later times, while the AV hymn refers to only quadruped and biped animals, the reptiles like snake are absent. May be because it was not a sacrificial animal. All these animals are mentioned in AV XI. 2.24-25 where the plaits of Paśupati-Rudra are also referred in AV XI. 2-31.

In the later day mythology, the deity Śiva-Māhādeva always had cobra around his neck. This association dates back to the Indus culture times as indicated by the rectangular seal no.4. Here the central deity is seated in Paśupati's pose and flanked on both the sides by a devotee sitting on either side and also cobra in hood spread position. Thus the deity on the Paśupati seal is Rudra-Mahādeva deity in formative stage. As such, the VS points to his blue neck, around which the myth of drinking poison was woven, or was it already in circulation during the Indus period as a part of little tradition ?

9. Possible Animals in the left hand Corner of Seal no. 1—

This most important seal i.e. no. 1 is unfortunately broken. However, it is now possible to contemplate the possible animal types engraved on the broken corner. The biped animal belonging to the bird species and quadruped animal like lizard or amphibian animal like crocodile might have been engraved on the broken portion of the seal. This is further confirmed by the animals on the seal from Ashmolean museum.

10. Summary and Conclusions—

It can be seen that all the seals can be better understood in light of the AV hymn themes. Earlier the researchers having restricted

themselves to the RV text had to quote stray stanzas in support of their propositions. They were not fully convincing. In the above approach, the pictorial part at least can be logically explained with the help of stanzas of hymns. The graffiti symbols on the seals do not stand for a simple or compound syllable but they represent an idea.Some of the syllables can be identified to represent certain ideas as given in section 7. The Indus script has to be read from left to right.

It is to conclude that—

(a) The deity Paśupati-Śiva-Mahādeva can be traced back to the Indus culture period where his both the forms i.e. idol and liṅga were worshipped. Pictorial representation on seal no. 1 confirms his epithet of Paśupati.

(b) The Indus seals represent the secordotal or magic chanting themes prevalent in those times. Some of these might have been drawn from the little tradition from the Vedic literature represented by Atharva Veda.

(c) The Indus seals were either used as amulets or charms against the evil beings had that they had secordotal significance for the users as followed in the case of white magic.

(d) Although the findings of the current study can be debated but the Atharva Vedic texts deserve more attention of the scholars in the field if the Indus culture has to be understood in a broader perspective.



Remember: If you exploit the helpless and the weak by intimidating or coaxing them, dispossess your poor neighbours of their home and hearth by using the influence of your power, affluence and position and conspiring with the authorities deceive simple-hearted people, God will never be pleased by your position and prestige, leadership or empty religiosity.

—Hanumanprasad Poddar



Śiva-Liṅga

(From Purāṇic Records)

—Dr. Sadashiv A. Dange

The Purāṇas have diverse accounts about the establishment of a Śiva-liṅga. The whole world is considered as filled with Śiva and his Śakti, ie. Pārvatī.[1] These two together are identified as the mystic dual, Nāda (sound) and Bindu (the dot), the former being the male, while the latter the female[2]. The unit, which is the Śiva-liṅga, is prescribed to be worshipped as the parents of the universe.[3] It is also said, that Śiva is bhaga-vān; and, this term is explained as follows: Pārvatī is symbolised as Bhaga, and Śiva is endowed with the Bhaga; hence, he is bhaga-vān.[4] Establishing Śiva-liṅgas at holy places has been a regular practice, indicating the spread of the Śiva cult. Very often, the liṅga-s get the name of the persons who established them, as for example, the Lomaśa liṅga (or, Lomaśeśvara-liṅga), said to have been established by the sage Lomaśa;[5] or, the Vaivasvateśvara-liṅga.[6] In a number of cases, the liṅga-s were established on the bank of rivers. Thus, it is said that on the bank of the river Nyaṅkumatī one thousand and two hundred liṅgas were established.[7] The point is to establish liṅga-s at places frequented by pilgrims. Also they were established at places where other god-heads were popular.

As the Śiva cult grew, liṅga-s came to be made from any object, such as clay, ashes, cow-dung, sand and so on. Other types are, (śailaja) rock-made, jewel-made (ratnaja), metal-made (dhātuja),

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1.Śiva Purāṇa (p.), Vidyeśvara Samhitā 16.87[d] *Śivaśaktyātmakam jagat*
2.Ib *binduḥ śaktiḥ Śivo nādaḥ*
3.Ib.95 *Pitṛmātṛsvarūpeṇa śivalingam prapūjayet*
4.Ib.107
5.Skanda p. VII. 1.136.2
6.Established by Manu Vaivasvata, it is said, Ib.169ff
7.Ib.loc.cit. 365.3

made of wood (dāruja), and of any material made on the spot (kṣaṇika). Each of the liṅga-s was believed to have various effects, and to result in various gains. A special type of liṅga is called Bindu-liṅga. This is as one contemplates it, and is not external to one's own concept. It is also called bhāvanāmaya. The pratiṣṭhita type is of the one regularly established; while the type called Cara is movable; it is also called Ādhyātmika. It could be carried on the body, being slung. The Cara has the following types—(i) Rasaliṅga, which is meant for a Brāhmaṇa; (ii) Bāṇaliṅga, meant for the Kṣatriya; (iii) Svarṇaliṅga, meant for a Vaiśya; and (v) Śilā-liṅga (made of stone), meant for a Śūdra; a further type, (vi) is sphaṭika-liṅga, which could be kept by any person, irrespective of varṇa. Further types of the liṅga are Akhaṇḍa (without any joint), Dvikhaṇḍa (having a joint, and in two parts); the latter is also called sthāvar (fixed). Apart from these types one could contemplate a liṅga, for ready worship, in any substance, or element, such as curds, sky, fire, water etc.[1] The belief behind this is that the whole world is a liṅga (cf. Kūrma P. II.M.97 sarvaṁ liṅgātmakaṁ hyetat, sarvaṁ liṅge pratiṣṭhitaṁ).

An important point to be noted, is that the fire in the altar is said to be the liṅga. This is explained with a legend. According to it, when Brahmā attended the marriage of Pārvatī with Śiva, Śiva desired to give him some sort of a gift. Brahmā suggested to him, that he (Śiva) should stay in the fire-altar all the times.[2] This would indicate, that the flaming fire in the altar was seen as a Śiva-liṅga, while the altar proper was seen as the Piṇḍikā (pīṭhikā). The installation of a Śiva-liṅga, when it was prepared, has been an elaborate ritual. The preparation was to be completed finally on an auspicious day. Then, the liṅga was to be given a bath. An auspicious mark was to be made on it with a pointed blade (śalākā) made of gold with saffron-paste. Then the liṅga was to be purified with water in which five, or eight types of earth was previously placed. This earth was to be obtained from

1. Śiva P., loc. cit.18.31ff; 19.31ff;
2. Skanda P.VI.77.68-70

various places. In the water pañcagavya (cow's urine, dung, milk of the cow, curds and clarified butter prepared from the milk of a cow) also used to be mixed. The pīṭhikā was also to be given a similar bath. Both, the *liṅga* and the *pīṭhikā,* were, then, to be carried to a tank or a river; here, they were again bathed, and were placed on a prominent place. They were covered with a new cloth. From there they were to be brought back to the pandal for 'sleep'. After this 'sleep' (or, rest), they were to be smeared with sandal-paste. Now followed the regular establishment, at the specified spot. In the pit, where the *pīṭhikā,* together with the *liṅga,* was to be fixed, a miniature bull made of gold was to be placed; this was because the bull is the *vāhana* (vehicle) of Śiva. In the pit itself some blades of sacred grass *(kūrca)* were deposited. On it was placed the stone called Brahmaśilā, after getting it smeared with sandalpaste. Milk of milky tree (like the vaṭa, pippala, udumbara etc.) was to be poured into the pit, and also on the Brahmaśilā. Then, first the *pīṭhikā* was to be placed in the pit; and in it was to be fixed the *liṅga.*[1] The *pīṭhikā* could be a square in shape, or triangular or even round; or, it may be of the shape of a khaṭvāṅga.[2] Some gems and pieces of gold were prescribed to be placed in the pit. According to one custom, near the liṅga regular idol of Śiva was also established. This was for carrying it into a procession on festive days.[3]

We may note the influence of the Vedic ritual tradition in the ritual mentioned above. Some of the details tally with some from the Vedic rite of establishing the fires *(agnyādhāna),* whereat earth of five, seven or even eight types was placed on the altar[4], as the altar was believed to be the miniature earth itself.[5] The influence of theVedic rite of *Agnicayana* (Piling of the fire-altar) is seen in yet another method of establishing the Śiva-liṅga. According to this method, the base of the portion of the *liṅga-pītha* that is

1. Śiva P.VII.2.36.2-14
2. Ib. Vidyeśvara Saṁhitā 11.5-77f; a khaṭvānga is a staff superimposed by a human sull.
3. Ib.
4. See Kane, P.V., *History of Dharmaśāstra,* Vol.II-ii 2nd Ed., Poona.
5. Śat Br. III.7.2.1 and other places

underground has interesting details. They are as follows, from the bottom to the base of the *linga-pīṭha,* which is only visible: At the lowest level is the support-stone *(ādhāra-Śilā);* above it is a jar filled with gold-pieces and gems, called *nidhikumbha;* upon it is the lotus *(padma);* upon the lotus is the image of a tortoise; upon it there is a lotus made of silver; then, upon it there is a lotus in gold; upon it there is what is called *yoganāḍī,* which is a perpendicular tube-like structure touching the base of the *pīṭhikā* above. Now upon its upper end is the *pīṭhikā (the yonipīṭha)* that holds the *linga.* There is also a *vigraha,* which is an idol of Śiva superimosed on the linga[1]. This structure has details that tally with some of those from the *Agnicayana.* At the *Agnicayana* there were five layers at the base. In the lowest layer, there was placed a golden figure of man, symbolising Prajāpati *(Hiraṇyagarbha);* there was also the leaf of a blue lotus, on which a lump of clay was placed, symbolising the fire; below it was a living tortoise (not just an image of it); this creature symbolised another aspect (a zoo-morph, the earlier one being the anthropomorph) of Prājapati[2]. The structure, as a whole, symbolised the later *jyotirlinga,* as was the 'Agni-cayana'.

What has been said above does not necessarily mean, that the concept of the *linga-pīṭhikā* (or, *linga-yoni*) was wholly a Vedic one.As a matter of fact, the tortoise and the lotus are symbols very common in folk-tradition, and are not restricted to any particular people[3]. The perpendicular *linga* is only an aspect of the *axix mundi,* the erect pillar, which, sometimes appears as a stub of wood superimposed by a turban[4]. In the Hindu context, however, the *linga-yoni* syndrome is a mixture of the cosmic pillar (the stūpa of Varuṇa, Ṛgveda I.24.4), which is seen also as the world tree (the famous *Aśvatthaḥ-sanātanaḥ*), and the primeval copulative couple. This is clear that here we take into account the

1.See Nityasumangalī-Devadāsī Tradition of South India, by Saskia Kersenboom Story, Delhi, 1987,P.99

2.Śat.Br.VII.5.1 kūrmam upadadhāti, raso vai kūrmah

3.See Dange, S.A. Legends in the Mahābhārata, Delhi, 1969,P.260ff.

4.See Mackenzie D., Myths of China And Japan, London,P.71; by the same author, Myths of Babylonia And Assyria, London,P.334

myth of Śiva and Pārvatī being in sexual union, which is not to be disturbed for fear of a catastrophy. From this angle, the *liṅga* is the procreative phallus, a concept already reflected in the Atharvaveda[1], which speaks of the Brahmacārin as having a sturdy phallus emitting the generative fluid. The motif of the generative phallus, separated from the body, is a marked detail in the myths about Śiva. Thus, Śiva is said to have cut off his *liṅga* getting angry with the Brāhmaṇas at Dāruvana; and, in variation of the same account, his *liṅga* is said to have been cut away by the sages who doubted Śiva's motive, as he roamed naked. According to the account, when the *liṅga* got severed, there was chaos. The gods, then approached Brahmā for his advice in getting the *liṅga* fixd suitably. On the advice of Brahmā, they got it fixed into a jar, by the permission of Pārvatī; because, the jar was the symbol of Pārvatī (and of the female organ). Along with the *liṅga* an arrow (another symbol of the male organ) was also fixed into the jar, and also eight leaves, indicative of the eight quarters[2]. The jar and the *liṅga,* thus, symbolised the cosmic pillar into the womb of the earth (which is very often identified with Pārvatī; see her name Durgā, 'Pārvatī' itself being connected with the 'mountain', parvata).

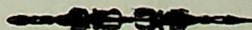
1.Atharvaveda, XI.5.12 where the brahmacārin is described, bṛhacchepo 'nu bhūmau jabhāra; siñcati sānau retaḥ pṛthivyām.

2.Skanda P.V.3.38.15ff; also VI.258.10ff.; Śiva P.IV.12.34-36. The motif of the separate phallus appears in relation to osiris (Egyptian God), amso. When his body was cut to pieces, Isis gathered them from throughout Egypt; but, could not find the penis, as it was swallowed by a fish (symbol of the female organ): but, it could remain without the body. The idea in such cases is that the penis stands for the whole body; see rundle clark Myth and symbol in Ancient Egypt London, 195,P.105.



Believe that there is no sin, possessed of so much power, that it can withstand the devotion to God.

—Hanumanprasad Poddar



Śiva As Naṭarāja

—*Kalyana Chowdhury*

Lord Almighty Śiva Naṭarāja
Is Monarch of the kingdom of dancing art
His subtle rhythm of cosmic vibration
Is felt in every electron's heart.

The scriptures describe the Ānanda Tāṇḍava
As grand, gala, jovial feat,
An eternal spring of ecstasy
Where beauty and strength with new verve meet.

The Pralaya Tāṇḍava, a contrast we know
It depicts that Energy has to return
To the very Source to which it is due;
All names and forms are transient fun.

The aesthetic celestial musical pastime
Is an example of effulgent bliss
In Śiva's tuft of hair, the Ganges
Ushers in the era of peace.

On His forehead the beautiful silver moon
Is presiding deity of the mind;
The Third eye denotes the Knowledge of self
And the protection of devotion, in trident find.

The serpent-garland is unique symbol
Of awakened dormant power divine;
As a conquest of all the animal instincts
The garment of tiger skin is fine.

The drum-beats mystic language gets
The mystery of space and time unfurled;
The drink of deadly poison stands
As the sacrifice to save the world.

To protest against the insult of Śiva
Pārvatī gave Her precious life

From attributeless trance, Śaṅkara
Awoke and came to the place of strife.

Holding the Corpse on His shoulder He stood
Shooting the fire of fury from his eyes;
Mountains collapsed as he moved around
And the flames of holocaust covered the skies.

With frustration's superlative beats
Heart-rending agony's saddest tune
Combined for the Pralaya Tāṇḍava
The Dance of annihilation, soon.

Death and destruction, catastrophe,
Horrified the universal span;
Volcanoes erupted declaring doom's day
And rivers of molten lava ran.
All the creatures prayed to Heaven
And Viṣṇu restored the normality
By sending his worderful Sudarśana
That touched the toe of Pārvatī.

It cut HerCorpse in several parts
In more than fifty places they fell;
Remarkable spots of pilgrimage
Came up with them this fact to tell.

Śiva resumed His meditation
And Śakti as Gaurī was born again;
In Their union Ānanda Tāṇḍava proved
That the spirits are not bound by mundane chain.

His frame is composed of minute sounds
Who conquered death and verily
We invoke Immortal Śiva and sing
This Truth and love incarnate's glory.

An inspiration in life's journey
May He bestow His blessings on all
Who take shelter in His lotus feet
Hearing the inner clarion call.

Kaṇṇappa—A Devotee

—*C. Rajagopalachari*

In a certain wild region of the South India there lived Nāga, the leader of a wild tribe. The Tamil poet has described him thus, "The body of Nāga was blacker than even *kājala* (lamp black). His business was murdering. He did not know even the name of fear or pity. He wore the skin of the wild animals and ate wild honey and the flesh of the wild animals killed by way of hunting. The end of his arrows were soaked in poison which burnt like fire. He had done some virtuous deeds in his previous birth otherwise how could a devotee like Kaṇṇapa would have taken birth in his house ? But in this life he depended chiefly on cruelty itself. He was expert in the use of bow and the arrow. He was powerful like the lion mad with anger." His wife's name was Tattā. She was also frightful like the lioness. She wore the garland made from the conch and the nails of the lions. After a long time they were blessed with a son. They gave name Tiṇṇa to their son. Tiṇṇa means heavy. After lifting the son into his lap, Nāga felt the body of his son to be heavy. That was why he named his son as Tiṇṇa.

Tiṇṇa began to grow by leaps and bounds. At the age of sixteen he became expert in the use of bow, arrow, lances, tomar and other weapons meant for the warriors. Nāga felt as if his old age was approaching. He appointed Tiṇṇa as the chief of his tribe. Calling his subjects (men) he ordered them to be faithful and trustworthy to Tiṇṇa. Calling the priestess of his tribe he directed her to make offerings to all the fierce gods of the forest and to bless the new chief. Then Tiṇṇa went out first of all for hunting according to the tradition of his tribe. After killing many animals he saw a wild boar running in the dense forest. He killed it after chasing it for a very long distance. His servants Naḍa and Kaḍa joined him. They lifted the boar and proceeded further. On the

way they felt very hungry. They decided first to cook the flesh of the boar there, to eat it and to drink water and then to return.

Tiṇṇa asked, "Where will sweet water be available here ? Do you know any thing ?"

Naḍa spoke, "There is a hillock beyond that huge Śāla tree and river Suvarṇa flows under it."

Tiṇṇa said, "Let us then go there." All the three went onwards. On reaching there Tiṇṇa expressed his opinion to climb the hillock.

Naḍa also laid stress, "Yes, this is a very pretty hillock. There is a temple over the peak where there is the idol of Lord Śiva (Jaṭājūṭadhārī). You can worship Him."

In course of climbing the forest, hunger and thirst of Tiṇṇa disappeared. He felt as if some load was going down from his head. He began to feel a sort of unspeakable bliss. Some new desire began to grow in his heart.

He said, "Naḍa ! It is you who said that there is the temple of Lord Śiva (Jaṭājūṭadhārī) on the hillock. Let us go for his glimpse *(darśana).*"

They reached in front of the temple after climbing up the peak. The moment Tiṇṇa saw the idol of the Lord, he hurriedly clasped it with devotion. His joys knew no bounds. Tears began to flow incessently from his eyes. He began to say, "O Dear God ! Do you alone live here among the wild creatures in the forest ? Have you no friend here ?" His heart filled with the joy of devotion. In this state of his trance the bow slipped and fell down. He became grieved to see some green leaves, wild flowers and cold water on the top of idol and began to say, "Which mean person has placed these things on the head of my Lord ?"

Naḍa replied, "I have come here many times in the company of your father. We saw a Brāhmaṇa doing all this. He poured cold water on the head of the *Devatā* (god) and placed flowers and leaves. Then he continued muttering as we do before the God beating the drum. He must have done this even today."

Tiṇṇa also had a great desire for worship but not knowing the method of worship he thought why he should also not feed the

hungry God bringing the flesh. Tiṇṇa started for the temple but returned immediately. He tried to go again and again but returned as he did not want to miss the company of this newly acquired treasure (the idol). His condition was like the same cow which does not want to miss the company of her first calf.

He said, "Dear Lord, I shall go and bring the meat cooked with my own hands. I do not wish to leave you alone and helpless in this way but you are hungry and I must go and bring for you something to eat." His eyes were filled with tears, so that wild hunter started from the temple. Naḍa followed him. After coming down the hill he said the whole story to the other servant. He also said that his master had embraced the idol of Śiva. He did not leave it alone for a long time and now he had come for arranging for cooked meat and for taking it to the *Devatā* (God Śiva).

The servants began to weep, "We have been ruined. The chief has gone mad." Tiṇṇa did not at all care for their weeping. He chose the best portion of the boar's flesh cooked it attentively suspending at the end of the arrow. Again he looked at it after tasting whether it had been well cooked, whether it tasted fine and after having been satisfied he wrapped it with the leaf of sāla tree in order to carry it to the hillock.

The servants said, "The mad one, what is he doing ? He tastes the cooked flesh keeping it within his mouth and despite being so hungry he puts the same flesh on the leaf without eating it up. He does not care for his hunger or thirst. He does not even think of giving us the flesh. Choosing a bit of the flesh he throws away the rest. He has gone mad. Now he can not be cured. Let us go and tell this episode to his father." Both the servants went away leaving him. Tiṇṇa neither heard their talks nor did he know about their going away. He was busy with his own affair. He filled his mouth with water for bathing Lord Śiva because he had no utensil for use. He fixed into his hair some wild scented flowers. He took the flesh in one hand and bow and arrow in the other hand for personal safety and he began to climb the hillock in the mid day scorching rays of sun. Thinking that the God Śiva might

be hungry he began to walk more quickly. After reaching the peak he entered inside the temple running along with his shoes on his feet. He removed with great reverence, the old flowers from the head of Lord's idol, with the help of his feet, for a bath of the Lord he poured out the water from his mouth and began to pray to the Lord in his ordinary language to eat the flesh placing it before the idol of Śiva. It grew dark. Tiṇṇa thought, "This is the time for the wild animals to roam about. I can not go away leaving the *Devatā* (Lord Śiva) alone here." He kept watch over the God throughout the night with bow and arrow in his hand. In the morning, when the birds began to chirp, then, bowing before the idol of Śiva and after praying, he went away in order to bring fresh flesh.

That Brāhmaṇa priest who used to worship, came in the morning as usual. Seeing the foot prints of dogs and the human feet in the temple and seeing the flesh and bones scattered on all sides he became very much perplexed and began to weep, "Oh, God ! What should I do now ? Some careless wild hunter has defiled the temple." Being helpless he cleaned and swept the place. He had to walk to and fro with great care and difficulty lest his feet might touch the pieces of flesh. Then he came back from the river after bath and made everything in this temple fully pure. With tears in his eyes he began to prostrate before the idol of Śiva. Again rising he prayed to the Supreme Being with the Vedic hymns. He returned to the sacred grove having finished his veneration.

In the mean time Tiṇṇa was searching for the prey. He killed many animals and cooked the chosen flesh as on the previous day and kept apart nice pieces of meat after tasting them. He collected many fresh bee hives and squeezed the honey from them into the meat. Again he, filling his mouth with water, fixing flower into the hair, holding the meat in one hand and bow and arrow in the other, ran on the mountain. As the temple came within reach, his curiosity increased. He walked with long strides. He brushed aside the flowers and leaves from the head of the idol of Lord Śiva bathed the Lord with the mouthful of water and

placed the gift of meat before the idol saying, "O God, the meat brought today is sweeter than that one brought yesterday. Yesterday it was simply the meat of a boar. Today after tasting the meat of several animals and choosing the best I have brought. Honey has also been squeezed and mixed into it." Thus five days of Tiṇṇa passed in the night long watching and day long hunting and collecting meat for the God (Śiva). He had no idea of eating and drinking for himself. Daily after Tiṇṇa had gone away, the Brāhmaṇa priest used to come and weep at this impurity, cleaned the temple after washing, made everything pure after bathing into the river and returned to his place after worship and prayer. When Tiṇṇa did not return after so many days, all his relatives and parents became disappointed.

The Brāhmaṇa priest daily prayed with great devotion, "O God, forgive my sins, stop such impure deed." One night the Supreme Being coming before him in dream spoke, "Friend, you do not know this dear devotee of Mine. Do not think that he is a mere hunter. He is a fully devoted worshipper. He knows nothing except Me. Whatever he does, is meant for pleasing. When he brushes aside the dry flowers from over my head with the toe of his shoe then his touch is sweeter than the embrace of my dear son Kumāradeva. When he showers his mouthful of water over Me with love and devotion, then that water of his mouth seems to me to be holier than the water of the Gaṅgā. Whichever flower taking out of his hair this illiterate foolish devotee offers to Me with true and natural love and devotion seems to Me even dearer than the flowers offered to Me by the gods in the heaven. With great care the meat having been cooked and tasted, whichever pieces he places with my love, are dearer to Me than all the sacred offering of the Vedic Yajñas of the holy Brāhmaṇas made to Me and full of love and devotion whatever words speaking in his native language, he prays to me to eat and accept his offering forgetting the pride of the world, seem to be sweeter to my ears than the uttering of the Vedic Hymns of the seers and sages *(munis)*. If you want to see the glimpse of his devotion, come tomorrow and stand behind Me."

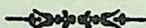
After this message the whole night the priest could not have any sleep. As usual he reached the temple in the morning and having performed the rituals of the worship hid himself behind the statue (idol). It was the sixth day of Tiṇṇa. That day he had been a bit late than other days. So he came advancing his feet faster. On the way he felt inauspicious thoughts. He began to think, "Blood should drop somewhere. May the God (Śiva) not have been offended ?" So he ran. Seeing his inauspicious omen being materialized, his grief knew no bounds. Oh ! How badly the God was suffering ! Because regular blood current was flowing from His right eye. Tiṇṇa could not stand this sorrowful sight. He began weeping and wailing. He began to roll on the ground. Again he rose. After rising he wiped the blood from the God's eye. However the flowing of the blood did not cease. He, again, dropped being afflicted with grief.

Tiṇṇa was highly perplexed. He felt grief at heart. He could not know what to do. After a little while he got up and taking the arrow and bow went out to kill that man or animal who might have been responsible for sorrowful state of the God (Śiva). But his search to this effect was futile because he saw nowhere any creature. He came back and began waiting embracing the statue (idol), "Alas, I am a great sinner. All the inauspicious omen on the way have turned out to be true. O God, O Father, my Beloved, what has happened to you ? How can I help you ?" Then he was reminded of the medicinal herbs which his tribes men used on the wounds. He ran off and wandered into the forest like a new impatient calf. When he returned, it was with a bundle of medicinal herbs. He squeezed them one by one into the eyes of the *Devatā* (Lord Śiva) but in vain. At that time he remembered a proverb of the hunters that meat cures meat. The moment this idea struck to him, his heart was filled with new feeling of bliss. He did not delay. With the help of a sharp end of an arrow he pulled out his right eye ball and placing it slowly on the right eye of the God (Śiva), pressed it and the blood stopped flowing after this.

He danced with joy. Being mad with joy and tossing and jump-

ing he began to dance. He began to resound the house with shouts of joy and laughter. O, in the meantime blood began to flow from the left eye as well. At this with anger and perplexion Tiṇṇa was lost in wonder. But this oblivian was momentary. At once he came to senses and he said, "Who would be a fool like me to be shocked at this ? Its medicine is already within my reach. Even now I have one eye left." Then placing his left feet on the left eye of the *Devatā* (Śiva) in order to find out where to fix the eye ball, for after pulling out his left eye ball, he would not be able to see anything—he more quickly than before, placed the end of the arrow in the corner of the left eye. The gods began to shower flowers at this act of worship. Lord Śiva Himself extending His hands, and holding Tiṇṇa's hand stopped him, and said, "Wait My Kaṇṇappa, My Kaṇṇappa, wait" (Kaṇa=eye, Appa=son, Kaṇṇappa=Kaṇa+Appa). Then Lord Śiva holding the hand of Kaṇṇappa drew him near Him, and said, "Kaṇṇappa, the image of love and sacrifice ! Live in my abode in this way".

The Brāhmaṇa priest saw this wonderful sight and knew the significance of the secret worship full of innocence and truth.



Śiva in Ecstasy*

—*Swami Vivekananda*

Śiva is dancing, lost in the ecstasy to Self, sounding his own cheeks.
His tabor is playing and the garland of skulls is swinging in rhythm.
The waters of the Gaṅgā are roaring among his matted locks.
The great trident is vomiting fire, and the moon on his forehead is fiercely flaming.

* This is translated from Bengali songs.



Notes on Pāśupata Philosophy

—M. M. Dr. Gopinath Kaviraj

Antiquity—

The *Sarvadarśana Saṁgraha* of Mādhavācārya devotes a chapter to the treatment of the philosophical doctrines and teachings of the Pāśupatas. It seems,therefore,clear that as early as the fourteenth century of the Christian era the sect had assumed such importance that it claimed recognition as a distinct theologico-philosophical school. From a careful study of the earlier literature it would appear that the sect is much older than the days of Mādhava. Udayana (1000 A.D.) refers to it in his *Nyāyakusumāñjali* and the author of *Nyāyasāra,* wrote a work viz., Gaṇakārikā dealing with the Pāśupata categories[1]. Uddyotakara, the author of *Nyāyavārttika* (500 A.D.) calls himself a pāśupatācārya. The Purāṇas and even the *Mahābhārata* contain numerous references to this sect. The *Brahmasūtras* of Bādarāyaṇa include a section in the second Pāda of chapter II, refuting the views of the adherents of this sect.

Origin—

The earliest history of the sect is shrouded in mystery. In the Vedic literature, the word Paśupati indeed occurs in various places[2], but only as a synonym of Rudra. It has not got there that technical meaning which we find invariably attached to it in subsequent Pāśupata literature. The sect was of course known to the *Mahābhārata.*

The Vāmana Purāṇa (VI. 86-91) classifies the worshippers of Śiva Liṅga under four groups viz., (a) Śaiva, (b) Pāśupata or Mahāpāśupata, (c) Kāladamana and (d) Kāpālika and observes that all these sects had their origin in Brahmā. The Pāśupata sect

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1.The work has been published in the Gaekawar Oriental Series from Baroda (No. XV), 1920.

2.Cf *Ath. Sam.* 11.2.28; *Vāja. Sam.* 16.28; *Pārask. Gṛhyasūtra* 2,8; *Āśva. Gṛhyasūtra*48.

was represented by Maharṣi Bharadvāja and his disciple, Rājā Somakeśvara.[1]

It is stated in the *Śiva-Purāṇa* that Vāsudeva Kṛṣṇa learnt the Pāśupata system from Upamanyu, the elder brother of Dhaumya.

Literature—

We have now no means of ascertaining the extent of the early literature or its details. But from the statement of the *Śiva-Purāṇa* it appears that the original doctrines of the sect were contained in four Saṁhitās compiled by Ruru, Dadhīci, Agastya and Upamanyu (Śiva-Purāṇa V. (a) 28. 15-16). The *Atharva Śirā* and some other Upaniṣads belong to this sect. The philosophical position of the school is based on a sūtra work, called *Pāśupata-Śāstra-pañcārtha-darśana* and attributed to Maheśvara. This work was in five chapters (hence called Pañcādhyāyī) and commented on by Rāśīkara, the twenty-eighth and last incarnation of Śiva. Mādhavācārya, Kāśmīrī and Rāmānanda (on *Kāśi Khaṇḍa)* refer to this work. Bhāsarvajña wrote eight Kārikās, called *Gaṇakārikā* dealing with the Pāśupata doctrines. An unknown author commented on these Kārikās *(Ratnaṭīkā, p. 10)* The same wrote a work called *Satkāryavicāra. Saṁskārakārikā* is a manual treating of Pāśupata rituals. Haradatta was one of the earlier authors of this school, but no detail regarding his life or works is known. The *Yogacintāmaṇi* of Śivānanda speaks of a work named *Nakulīśayogaparāyaṇa* which evidently belong to this sect.[2]

Historical Founder—

The historical foundation of the sect, evidently a subsequent branch of the original school, is attributed to one Nakulīśa, who was an inhabitant of Karavana[3] near modern Broach in the

1. The Śaiva sect was led by Śakti, son of Vasiṣtha and guru of Gopāyana. The Kāladamana sect was represented by Āpastamba, the guru of Krātheśvara, Dhanada (—Kuvera) headed the Kāpālika sect and had a disciple named Arṇodara, who was a Śudra by caste. Dhanada is described as a Mahāvratin.

2. The editor in the footnote (p.100) adds that it is a Yoga work of the Hādi class, belonging to Śaiva school.

3. The Samskṛta name of this place was Kāyāvarohaṇa, lit. the place where the body (of Śiva) descended. It refers to the story that Śiva incarnated himself in this place in the form

Boroda state. His name appears in various forms viz., Lakulīśa, Laguḍīśa, etc. The origin of the name is not known, but it is surmised that he was so called on account of his always holding a cudgel (laguḍa) in his hand. The Vairāgīs of this sect bear this characteristic even now. It is difficult to determine the age of this early Śaiva preacher. He is believed to have been an incarnation of Śiva. It is stated in the *Vāyu-Purāṇā* that simultaneously with the appearance of Śrī Kṛṣṇa as Vāsudeva, Mahādeva manifested himself as Lakulī at a place, thence called Kāyāvarohaṇa, now corrupted into Karvana. He entered into a corpse lying on the burning ground and got up as a preacher.

According to this Purāṇa, Lakulī had four disciples who practised the Pāśupata Yoga and besmeared their bodies with ashes and dust. The names of these four heroes are: (i) Kuśika, (ii) Gārgya, (iii) Mitra and (iv) Kauruṣya. The Chintra Inscription alludes to this story[1]. Though the synchronism of Vāsudeva Kṛṣṇa and Lakulīśa, as pointed out by the Purāṇa, is hardly capable of being established, the age of the Śaiva teacher remains still unsettled.[2]

Doctrines—

(i) The Kārya is threefold, viz., Vidyā, Kalā and Paśu. Vidyā is a quality of the Paśu[3] and is of two kinds: Knowledge *(bodha)* and

of a human figure holding a club in hand. A temple of Lakulīsa is still to be seen here. An inscription is found in the neighbourhood of the temple of Ekaliṅgajī, at a distance of 14 miles from Udaipur. The *Śiva-purṇa* (Sanat K. Saṁhitā 31.12) refers to Lakulī of Kāyāvarohaṇa as one of the sixty-eight forms of Śiva.

1. In this inscription however the name of the third disciple, as given above appears as Maitreya.

2. Farquhar believes that Lakulīśa was a historical person and lived between the ages of *Mahābhārata* and the *Vāyu-Purāṇa (Rel. Literature* p. 147) The age of this Purāṇa is taken to be 300—400 A.D. Hence Lakulīśa is placed at an earlier date. Fleet says (J.R.A.S. 1907 p. 419) that the figure of Śiva with club found on the coins of the Kuṣāṇ a King Huviśka represents Lakulīśa.

3. Ratnaṭīkā observes that its character as a guṇa is from the standpoint of Pāśupata system, but according to Vaiśeṣika it would be dravya.

ignorance *(abodha)*. The former is essentially either vivekapravṛtti or avivekapravṛtti, but from the standpoint of object it is fourfold or fivefold. The vivekapravṛtti is manifested by a valid source of knowledge and is called citta. It is by means of the citta that an animal is conscious of *(cetayate)* the world, with the help of the light of Caitanya. The second type of Vidyā *(abodhavidyā)*, is described as Paśvartha-dharmādharmikā.

Kalā is dependent on a conscious agent and is itself unconscious. It is of two kinds, viz. Kārya and Kāraṇa. The former is of ten types viz., the five tattvas *(pṛthvī)* etc. and the five guṇas *(rūpa* etc.). The latter is of three kinds viz., five senses, five motor organs and three inner organs, i.e., buddhi, ahaṁkāra and manas.

The Paśu is either Sajñāna endowed with body and senses or nirajñāna, i.e. bereft of body and senses.

(ii) Kāraṇa, literally a cause, is the name of Pati *(Īśvara,* God.) He is the anugrāhaka of all creation and destruction. He is one and without a second. His classification is based on difference of guṇa and karma only. The Kāraṇa is independent in this system and is not dependent on Karma and other factors. He is Pati which implies possession of infinite power of knowledge and action i.e. possession for all times of Aiśvarya. He is Ādya or the primal one, i.e., possesses natural powers.

(iii) Yoga—It is defined as the communion between Ātmā and Īśvara through the medium of citta. There are two varieties of Yoga—one is active *(Kriyātmaka)* in form of japa, dhyāna etc. and the other stands for cessation of all action *(Kriyoparama)*. The latterkind is technically known as Samvidgati. The fruit of Yoga in this system is not kaivalya (as in Sāṅkhya and Pātañjala) but realization of Supreme power *(parmaiśvarya)* accompanied by end of pain.

(iv) Vidhi—Vidhi is the name of a function which aims at dharma or artha. It is two-fold, being primary or secondary. The primary Vidhi is Caryā, which is of two kinds, viz., vrata and

dvāras. The vratas are thus enumerated—(a) ash-bath, (b) ash-bed *(bhasmasnānaśayyā)* (c) upahāra or niyama consisting of laughter *(hasita)*[1], song *(gīta)*[2], dancing *(nṛtya)*[3], huḍukkāra[4], obeisance *(namaskāra)* and chanting *(japya)* (d) japa and (e) circumambulation *(pradakṣiṇā)*.

The dvāras are—

(a) Krāthana or the showing of the body during waking moments as if it were in sleep.

(b) Spandana or the quivering of the limbs as under the influence of Vāyu.

(c) Maṇḍana or going in the manner of one suffering from injury in the leg, or rather limping.

(d) Sṛṅgāraṇa or showing oneself by means of one's physical erotic movements *(vilāsāḥ)* as if one is in passion at the sight of a beautiful and youthful lady.

(e) Avitatkaraṇa or performing an evil action condemned by the world in the manner of one devoid of sense of discrimination.

(f) Avitad-bhāṣaṇa or uttering of meaningless or contradictory words.

The secondary vidhi is what is subsidiary and auxiliary to the primary vidhi, i.e., anusnāna and bhakṣocchiṣṭa.

(v) Duḥkhānta or End of pain.

With the Pāśupatas Duḥkhānta means, not only negation of sorrow but also realization of supreme Lordship (Paramaiśvaryya). Duḥkhānta is of two kinds: anātmaka and sātmaka. The former is absolute cessation of all pain. The latter is realization of power which consists in dṛkkṛyāśakti. Dṛkśakti *(dhīśakti)* is really one, but is called five-fold through difference of object, viz., sravaṇa, manana, vijñāna and sarvajñatva. Similarly Kriyāśa
too, though one, is described as three-fold through upacāra—viz.,

1. Hasita is *attahāsa*—side-splitting laughter, with lips etc. gaping wide.

2. Gītā refers to singing of songs in praise of Śiva snd in accordance with the canon of the science of music.

3. Dancing must be according to the dictates of Nāṭyaśāstra.

4. Huḍukkāra is the utterance of the sound 'Huḍuk' in the manner of an ex-bellowing. This sanctifying sound is produced from the contact of the tongue with the palate.

manojavitva, kāmarūpitva and vikaraṇadharmitva. The word darśana means knowledge of everything amenable to sight and touch— subtle, distant and closed. The perfect knowledge of every śabda is śravaṇa, of every thought is manana, of every śāstra, through text and sense, is vijñāna; and omniscience is the perfect knowledge, eternally shining, of all tattvas in regard to all things, said or unsaid, either in summary or in detail or severally. Manojavitva is the power of doing something instantaneously. Kāmarūpitva is the power of controlling any form simply at one's will and under stress of karma etc. Vikaraṇadharmitva is the power of doing or knowing anything *(niratiśayaiśvaryasaṁbandhitva)* without any organ.

This two-fold *śakti* is collectively called Supreme Lordship. When this two-fold siddhi is reached, all the ten marks of siddhi reveal themselves. These marks are—avaśyatva, anāveśyatva, avadhyatva, abhayatva, akṣayatva, ajaratva, amaratva, apratighāta, mahattva and patitva. These are explained below: Avaśya is absolutely free. There are differences of opinion on the meaning of the term avaśyatva. One view is that vaśyatva is a mala and when it is removed the dharma existing in Puruṣa viz., avaśyatva is manifested. The author of *Ratnaṭīka* reproduces this view, saying that the manifestation of aiśvarya is not admitted, for it is unreasonable to hold that a dharma which is not of the nature of dharmī *(anātmakadharma)* should be manifested. If it were manifested the dharma would be anātmaka. Hence avaśyatva means aiśvarya-sambandha. It is this which eliminates subordination. Anāveśyatva means that jñānasambandha cannot be overpowered by another person. Akṣyatva implies eternal relation with aiśvarya. Apratighāta is thus defined: sarvatrābhipretārtheṣu pravartamānasya maheśvareṇā py apratibandhadharmittvam. *(Ratnaṭīkā* p. 10). Mahattva is superiority to all paśus, owing to greatness of aiśvarya. Patitva is Lordship of all Kāryas, viz., Paśu, Vidyā and Kalā.



Mṛtyuñjaya Mantra

—*H. H. Swami Sivananda Maharaj*

nship and give us motherly nursing aff
e in turn sing her glories. Hindu faith is th
bathing in Mother Gaṅgā purifies our m

Oṁ Tryambakaṁ yajāmahe
sugandhiṁ Puṣṭivardhanaṁ
Urvārukamiva bandhanān-
mṛtyormukṣīya māmṛtāt

Meaning—We worship the three-eyed One (Lord Śiva) who is fragrant and who nourishes well all beings; may He liberate us from death for the sake of Immotality even as the cucumber is severed from its bondage (to the creeper).

Benefits

1. This Mṛtyuñjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are an everyday-affair; this Mantra wards off deaths by snake-bites, lightning, motor-accidents, fire-accidents, cycle-accidents, water-accidents, air-accidents and accidents of all descriptions. Besides, it has a great curative effect. Again, diseases pronounced incurable by doctors are cured by this Mantra, when chanted with full sincerity, faith and devotion. It is a weapon against diseases. It is a Mantra to conquer death.

2. It is also a Mokṣa Mantra. It is Lord Śiva's Mantra. It bestows long life *(Dīrgha Āyuṣ)*, peace *(Śānti)*, wealth (Aiśvarya), prosperity (Puṣṭi), satisfaction (Tuṣṭi) and Immortality (Mokṣa).

3. On your birthday, repeat one lakh of this Mantra or at least 50,000, perform Havan and feed Sādhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

Lord Śiva in the Hindu Mythology

—*S.N. Sharma*

Hinduism is not only eternal human dharma but also universal [illegible] mythologic is the power of doing something instantar nially gushing out all is the power of controlling any form simply pplicable in complete ler stress of karma etc. Vikaranadharmity vironmental human needs for progressive life.

Mythologies are salutary treasures of Hindu literature introduced after ocean depth ponderings and eraful series of experiences encountered by a linage of great sacrifying sages, researchers and scholarly introspectors of many human generations for the benefit of human race. So long there is faith of any kind in the creative mind and lofty life principles, know that gist of surviving faith, is Lord Śiva. He is all pervading, omnipresent and omnisçient. Om Namaḥ Śivāya.

In Hindu mythological institution Lord Śiva is the only deity whose supreme character is to protect all species from evil and imbibe their action loaded sins,to keep souls ever pure and free,to merge in Lord Rāma at the first opportunity available. Lord śiva ordains and wills the gamut of galaxies and commands discretion to withhold partially or totally reverse the gears of time cycles' changing thereby the fates, destinies and over rules the law of nature.

ŚivaLiṅga stands at the confluence of, with form and formless, Hindu philosophies and new born moon at the hair locks of Lord Śiva indicates His galaxial controls.

Lord Śiva imbibes the sins generated through good or pervertive evil desires in our conch bodies, and to mitigate the effects every Hindu is religiously bound to go to temple daily and pour holy Gaṅgā's waters on Siva Liṅga. Mother Gaṅgā has the mythological name Bhāgīrathī. She flows from the feet of Lord Śiva and again poured on ŚivaLiṅga to complete the time cycle

indicating the actionful life struggle called Bhagīratha Prayās, meaning unshakable faith in struggleful life to usher in the flow of Gaṅgā's water or enlightenment.

The mythology of Bhagīratha Prayāsa means human constructive struggle to achieve the life goal. Bhagīratha's effort forced mighty Surasarit, Mother denezen of Heavens to adopt this earth citizenship and give us motherly nursing affection for salvation. We in turn sing her glories. Hindu faith is that seeing, drinking and bathing in Mother Gaṅgā purifies our mortals and qualifies us to transcend to heavens.

You can imagine and calculate the tremendous psychological effect left on Hindus that in pouring Gaṅgā waters on Śiva Liṅga, they are not only purging themselves of sins but are preserving and enhancing the peace prospects in the universe because Gaṅgā Waters means the stream of enlightenment.

We pray Lord Śiva to bestow us with powers to refrain from committing sins but due to human weaknesses continue to do so. Hindu belief is that if we do not pour Gaṅgā Waters on the burning poisonous fires, sin poison of our actions on Śiva Liṅga, it will engulf the whole systems of galaxies culminating in Mahā Pralaya, Rudra's Dance, and the rhythmic life time cycle, Naṭarāja's Dance, will come to an end.

To check the endless spread of tree of human desires, Lord Śiva set an example by driving out this element from his mental horizons so that we are assured that it is possible to burn the tree of desires with the fire of knowledge. Lord Śiva burnt the Kāma, the cupid, or desire tree, with the opening of third eye, the eye of knowledge. Due to his this unique character, Lord Śiva assumed the mythological name Kāmāri, the enemy of desires.

The conch, one of the four symbols, in Lord Viṣhnu's hands represents human body, the instrument of knowledge supreme, which is a compound of five elements bound together with the twine of time cycle (formation of Layers on the Conch), the span of life. Lord, Viṣṇu blows prāṇa or seven rhythmic gamut in the conch body to activate the life principle in it to obtain supreme knowledge.

Thence forth, Lord Śiva, the mythological Naṭarāja takes over the charge of the conch bodies to conduct seven rhythmic positive dance of churning our activities with the spinning time cycle to extract actioned sin poison to hold it in his throat storage called Nīla Kaṇṭha to keep us purified for knowledge and peace eternal.

Mythology means hidden supreme knowledge discoveries through mental expeditions which only humans can undertake and perhaps that is why the conch in the hand of Lord Viṣṇu also represents the symbol of supreme knowledge.

What are indorsements of Hindu mythology on the skull studed necklace of Lord Śiva. To find out the depth we may look into the mythological name of Lord Śiva who is also called Kailasapati. Kailāsa mountain, one of the peaks of Himalayas, is always snow-clad. That peak is the abode of Lord Śiva or Śiva Liṅga. As the Himalaya is the head of earth so is Kailāsa, the head of Hīmalayas. As the Kailāsa mountain is peaceful and calm so is Lord Śiva or his head wherein third eye of knowledge opens.

Every human head is supposed to possess the third eye of knowledge and therefore,Lord retains the knowledge to be replanted in the future generations. Lord Śiva is the destroyer deity called Rudra Dancer, so he picks up the knowledge obtained by human beings in a cycle of time and puts skulls of each time cycle in the necklace. The seven skull studs in the necklace are the seven musical chordiac rhythms giving rhythmic motion dance and musical song of life under the supervision of Lord Śiva. Five elements of body are evanescence and its joys ephemeral but when sixth element of knowledge opens in the forehead and unites with seventh power of Lord Śiva, the joy is eternally immortal and that is the mythology of skull adoring the necklace of Lord Śiva.

There are thousands of mystic angles to look at the Lord Śiva's cult and all are sound. Likewise, snake mythology around the shoulders of Lord Śiva has a meaningful depth. Śiva has a poison pouch in the throat and a snake at the root of teeth in the mouth. The snake emits the poison out in the world to spread when bites but Lord Śiva takes the poison in holding it in the throat. It

neither goes to head to affect the brain and knowledge systems nor in the stomach to upset rhythmic life systems. Now what are categories of snakes and poisons, is better to leave to the judgement of each individual experiencing life and sources poisioning the life systems. We can save from open poison but are always subject to hidden poison of selfish designs in life. The mythology is that there is no existence without poisons but selfless people convert their poison to the good of humanity and selfish people hide their poison to bite in the race of material gains.

Lord Śiva smears ashes of the burnt bodies at the cremation grounds. To do away with the effects of ashes on the altar, the holy waters of the Surasari another name of mother Gaṅgā, filled in the brass vessel holed at the centre of bottom is placed over the Śiva Liṅga, which is always dripping on it to wash away the ashes and its sin poisons. The purpose of the Gaṅgā bath of the Śiva Liṅga is manifold. One is that Bhagīratha Prayāsa is the goal of life. The Life mythology of Lord Śiva is a lead for us the humans to follow for purposeful life.

Lord Śiva drinks the holy waters to wash the affects of burning poisons of our sins and remains cool and calm so that he continues the creative life motion dance. And does not think of Pralaya Dance. The other purpose is to wash and purify the human body conch mortal remains. the ashes, smeared on his body and further to grant spontaneous salvation status to the departed souls.

There is no other deity willingly available to serve the humanity and also so easily approachable through prayers. Devagarh in Bihar State in early August when millions of devotees called Śiva Senā from all parts of the country set on pilgrimage on foot, carrying Gaṅga Waters in small cans to pour on Śiva Liṅga to earn His grace and obtain peace material and eternal peace. Due to these qualities of Lord Śiva Lord Rāma worships and racites His Holy Name, 'Om Namaḥ Śivāya'.

Once Lord Śiva sought his wife to recite the Holy Name of Lord Rāma and she without hesitation and argument did it with full reverence. As a reward, Lord Śiva then and there bestowed on her the sharing of his name and called her Śivā. Further he

accommodated her in the left side of His body and thereafter Lord Śiva is also called Ardhanārīśvara.

Ardhanārīśvara mythology is that once Lord Śiva as Ardhanārīśvara released the female part from his body called Durgā to deal with evil forces, and Mahā Kālī, Caṇḍī or Durgā, as the names are called, killed the evil demons and in killings lost the limit and purpose and further lost the sense of discrimination of good or bad and started slaughtering beings coming in her way.

To halt the chase and onslaught of Durgā, Lord Śiva laid down in her path and she in her rash of power put her feet on the chest of Lord Śiva and there and thence she merged in Ardhanārīśvara. Since then she is worshipped as Mother of power Infinite, Durgā.

The mythology of Ardhanārīśvara is that male and female both make a worthy unit of purposeful existance. One part devoid of the other is not only useless but harmful to humanity. The female part has mother functions and not killing force and so is male, a father force to enhance the prospects of liveable society, both must remain stationed to their allotted natural functions as a unit.

Mother Durgā represents five life elements and Lord Śiva is the combination of soul or spark of Life and omniscient Power uniting seven forces in Lord Śiva. Śiva cult has seven Śiva Liṅgas to worship and these Liṅgas are served by Seven Yakṣaṇīs or powers.

The Islamic faith that Almighty Allāh dwells beyond seven skies of which ours is the first layer of the series, is very much in line with seven Śiva Liṅga mythology. The seven sky theory is also strikingly conceived in the opening prayer for Peace beyond space and all galaxies mentioned in the Śānti Pāṭha. All these theories indicate the universal thought of Omniscient Power call it by any name.

(to be continued)



Saivism — 6 Saivite schools

Pre vedic — unrecorded

Pre vedic

Pasupati — Pre vedic

Essentials of Śaivism

(As reflected in the six Śaivite schools)

monistic
Theistic —

Pāśupata Śaivism

General Facts: Pāśupata's genesis lies in the unrecorded Pre Vedic era. Its founder and early development remain unknown. Traditionally its deepest teachings have been secret. Central scriptures are the *Mrigendrāgama,* the *Pāśupatasūtras* and the *pañcārthabhāśya* by Kauṇḍinya. In the 2nd century Lakulīśa sparked a reformation that excluded lower castes. Though it is very rare today, followers are mostly in Northeast and Northwest India and Nepal.

Philosophy: The philosophy is *bhedābheda* simultaneously monistic and theistic, emphasizing Śiva as supreme Cause and personal Ruler of soul and world. The liberated soul retains its individuality in its state of complete union with God. However the total merger of the soul in Śiva, its Creator is implied by such analogies as stars disappear in the sky.

Goals and Path of Attainment: This is primarily an ascetic's path that rejects dialectical logic and prizes sadhanās a means to actuate Siva's 'karuṇā'—internal kuṇḍalinī grace. Seekers embrace strict Yama/Niyama, vows, their sadhanās graduating from 'action' to 'non-action'. Worshipful action includes pūjā, penances, Namaḥśivāya japam, wearing ash and showing abandoned love of Śiva.

Vīra Śaivism

General Facts: Founded by Basavannā around 1150 AD, this is a highly social and populistic faith for 10 million people, mostly in Karnataka. One enters through formal initiation called *Liṅga*

Dīkṣā. It stresses free will, declares all men equal, urges service to humanity, affirms a purposeful world and avows a pure monotheism.

Philosophy: The monistic/theistic doctrine is called *Śakti Viśiṣṭādvaita*—a version of qualified non-dualizm which accepts both difference and non-difference between soul and God, like rays are to the sun. In brief Śiva and the cosmic force or existence are one ("Śiva are you, you shall return to Śiva") yet Śiva is beyond His creation, which is real, not illusory. God is both efficient and material cause.

Goals and Path of Attainment: True union and identity of Śiva and soul (Liṅga and Aṅga) is life's goal, described as Śūnya or Nothingness which is not an empty Void. By a progressive Six-Stage Path of devotion and surrender one merges with Śiva: Bhakti (devotion); *Maheśvara* (steadfast discipline); *Prasāda* (life as sacred offering); *Prāṇa Liṅga* (experience of all as Śiva); *Śaraṇa* (egoless refuge); and *Aikya* (oneness with Śiva). Each phase brings the seeker close until soul and God are fused in a final Śiva state, as revers merging in the ocean.

Kashmir Śaivism

General Facts: Founded by Vasugupta in the 9th century, this is an esoteric meditative school centered in and around Kashmir in Northernmost India. Its scriptures include Śaiva Āgamas, the *Śiva Sūtras*, the *Spanda Śastras* and *Pratyabhijñā Śastras*. Only one preceptor, Svamī Lakṣmaṇa Joo, remains of the original Paramaparai, though other organizations promulgate the teachings (tattvas, creation process, sūtras etc) to some extent.

Philosophy: Kashmir Saivism is mildly theistic but intensely monistic. It explains the creation of soul and world as God Siva's 'shining forth' of Himself, called Ābhāsa in His dynamic aspect and first impulse called Śpanda. As the Self of all, Śiva is immanent and Transcendent a real but abstract Creator/Preserver/Destroyer who is not conceived as a personal Lord.

Goals and Path of Attainment: The goal of liberation is sustained recognition (pratyabhijñā) of one's true Self as nothing

but Śiva. There is no merger of soul in God, as they are eternally non-different. The stage of *Āṇavopāya* (yogic effort and purification) is followed by *Śāktopāya* (meditation on the self as Siva's I-Consciousness) culminating in *Śambhavopāya and Anupāya* (effortless abidance in one's real Self). Realization relies upon the Sat Guru, whose grace is the blossoming of all Sādhanā.

Śaiva Siddhānta

General Facts: The earliest recorded usage of the term 'Saiva Siddhānta' is found in the sacred text *Tirumantiram* by the Nātha Siddhara, Saint Tirumūlara (circa 200 BC). Scriptures include the Vedas the Śaiva Āgamas and the saint's hymns called *Tirumurari*. Today this school is most prominent among 60 million Tamil Saivites who live mostly in South India and Sri Lanka.

Philosophy: The original Śaiva Siddhānta of Saint Tirumūlara propounds a monistic theism in which Śiva is both material and effcient cause, immanent and transcendent. Śiva creates souls and world through emanation from Himself, ultimately reabsorbing them as water flowing into water. The later Meykandar Sampradāya teaches a 'pluralistic realizm' wherein God souls and world are coexistent and without beginning. Śiva is efficient but not material cause. They view the soul's merging Śiva as salt in water, an eternal oneness that is also twoness.

Goals and Path of Attainment: The 4-fold path is progressive *Caryā* (virtuous and moral living) *Kṛyā* (temple worship) and *Yoga* (internalized worship and Union with Paraśivam through the grace of the living sat Guru) which lead to the state of *jñāna* and liberation. After Mokṣa the soul body evolves until it fully merges with God—jīva becomes Śiva.

Gorakhanātha Śaivism

General Facts: This school arises from the Ādinātha lineage of the Nātha Siddhas, first articulated by Gorakhanātha (10th century) in *Siddha Siddhānta Paddhati*. Many highly occult scriptures exist. Gorakhanātha established 12 monastic orders that became epicentres of a large householder following. It is vital today in the Northeast and Northwest of India. Devotees are

called 'yogīs' and stress is placed on world renunciation—even for householders. Values and attitudes often hold followers apart from society.

Philosophy: Gorakhanātha's monistic theism is called Siddha Siddhānta. It is bhedābheda embracing both transcendent Śiva Being and immanent Śiva Becoming, Śiva is effcient and material cause. Creation and final return of soul and cosmos to Śiva are described as bubbles arising and returning to water.

Goals and Path of attainment: Their goal is sustained Nirvikalpa Samādhi, realization of Paraśiva, which in turn produces the jñāna state of samarasa meaning same taste and describing the liberated soul's experiencing and identifying with Śiva as both Being and Becoming. Siddhis or mystic powers arise from this state. The path follows a progressive sādhanā of Yama–niyama and personal Śiva worship that leads to Śiva yoga. Control over the body processes and senses aids in Śiva identity.

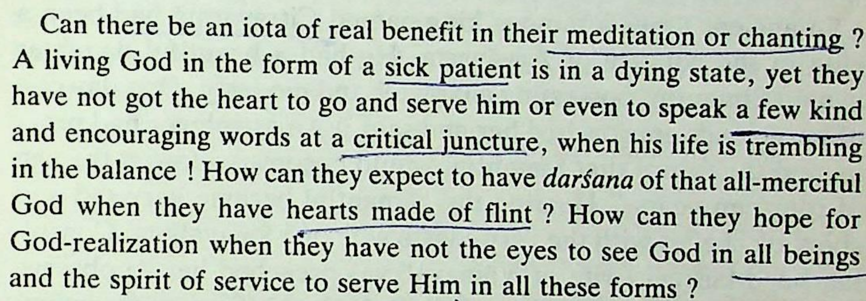
Śiva Advaita

General Facts: This school has no community of followers or formal membership today, but may be understood as highly insightful reconciliation of Vedanta with Siddhānta. Its founder Śrīkaṇṭha (12th century) based his commentary on the *Brahmasūtras*. In the 15the century its heroic reformer, Appaya Dīkṣita revitalized Śaivism in the South of India.

Philosophy: The monistic theism of Śiva Advaita is called Śiva Viśiṣṭādvaita. Ultimately the soul does not become perfectly one with Brahma, but shares with Brahma, all excellent qualties. Appaya Dīkṣita later attempted to resolve this union in favour of an absolute identity—Śuddhādvaita.

Goals and Path of Attainment: Purification, devotion and meditation upon Śiva as the Self—the Ākāśa within the heart—define the path. Upon death, one goes to Śiva along the path of the gods without return to earthly existence. However Srīkaṇṭha recognizes the possibility of attainment in life for the

rare jīvanmukti. The individual soul continues to exist in the spiritual plane, enjoying the bliss of knowing all as Śiva, enjoying all experiences and powers, except that of creation of the universe. Man is responsible, free to act as he wills to, for Śiva only fulfills needs according to the soul's karma.



Can there be an iota of real benefit in their meditation or chanting ? A living God in the form of a sick patient is in a dying state, yet they have not got the heart to go and serve him or even to speak a few kind and encouraging words at a critical juncture, when his life is trembling in the balance ! How can they expect to have *darśana* of that all-merciful God when they have hearts made of flint ? How can they hope for God-realization when they have not the eyes to see God in all beings and the spirit of service to serve Him in all these forms ?

—Sivananda

भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।
तन्माययातो बुध आमजेत्तं भक्त्यैकयेशं गुरुदेवतात्मा ॥

He who has turned away from the Lord loses the memory (of his real self), thanks to His Māyā, and falls a prey to the erroneous belief that the body is one's own self. He is then seized with fear engendered by identification with the body (which is other than the self). Therefore, a discerning person should worship Him with exclusive devotion, looking upon his preceptor as the Deity as well as his own self.

(Śrīmad Bhāgavata XI.ii.37)

Believe that you are God's own, and God is yours. There is none in this world who is nearer to you than God. You can never imagine what an amount of care he is ever bestowing on you.

—Hanumanprasad Poddar



Significance of Monday Fasting

In ancient times a famous king named Citravarmā had been a king in the country of Āryāvarta. He had a beautiful daughter named Sīmantinī possessing character and modesty. One day one of her friends approached her and said, "An astrologer had proclaimed the future that Sīmantinī would become widow at the age of fourteen years." Hearing this Sīmantinī became very sad and she took shelter with the very chaste wife of Yājñavalkya. Consoling her Maitreyi (wife of Yājñavalkya) preached her to observe fast on Monday and to chant Śiva Pañcākṣarī (Śiva mantra comprising of five letters). According to her preaching Sīmantinī began to observe that fast. Within a few days she was married with Citrāṅgada, son of the King Nala's daughter.

One day Citrāṅgada went out for hunting with great army. Reaching the bank of Yamunā, he hired a boat and he alone began boating for pleasure. Suddenly dreadful storm began and caused the boat sink taking it to the mid stream. Sīmantinī could not bear this grief. Hearing this sad news she fell down unconcious. Unfortunately the enemies captured the kingdom of Citrāṅgada. Arresting Sīmantinī they put her into the prison. But Sīmantinī did not give up her fast she kept meditating upon Śiva day and night. Thus three years passed.

Citrāṅgada having been drowned in Yamunā reached the under- world through *nāgakanyās*. When Takṣaka, the king of that place came to know that he was Citrāṅgada himself, the great devotee of Śiva, he was highly pleased with him. He said to Citrāṅgada, "Nothing is unattainable by grace of merciful Lord Śiva. I am much pleased with you, ask for any boon you desire." Citrāṅgada said—'I am the only son of my parents, I have

extreme desire to have a glimpse of their feet. My devoted queen Sīmantinī will give up her life in my absence, so please help me to reach home as soon as possible.' Nāgarāja (the king of snakes) being pleased granted him boon—'Go, you will possess the power equal to that of twelve thousand elephants' and giving a horse and *cintāmaṇi* (precious stone) helped him to reach the bank of Yamunā through a snake.

Sīmantinī being busy in Śiva-worship got prosperity by the mercy of Śiva. Before her she saw Citrāṅgada more lustrous and handsome than before and she was wonder struck. How prosperous the glory of Monday's fast is! Citrāṅgada re-gained his lost kingdom by the grace of Śiva and went on ruling with Sīmantinī for many years.



अविद्यमानोऽप्यवभाति हि द्वयोर्ध्यातुर्धिया स्वप्नमनोरथौ यथा ।
तत् कर्मसंकल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥

Though duality has no (real) existence, it does appear like a dream or mental image to the mind , of one who dwells upon it. Therefore, a wise man should control that mind from which proceed ideations and doubts. Fearlessness will follow them.

(Śrīmad Bhāgavata XI.ii.38)

In attaining God-realization there is a secret point which escapes people's attention. There is a great error that we want to attain God-realization by spiritual discipline, by depending on the body. The reason is that in the spiritual discipline the sense of 'I' continues the same. Until the sense of 'I' is identified with God, there remains detachment from God. All the spiritual performances are done with the sense of 'I'. Therefore God-realization cannot be attained with the body viz., with the mind, intellect and senses.

—Swami Ramsukhdas



The Mystery of Gaṇeśa's Elephant Head

—Maharshi Shiva Brat Lal

One day, when, Śivajī had gone out for a stroll, Pārvatī decided to take a nude bath inside her cottage. She shampood her hair and spread it to dry. She prepared Bukua *(obtan)* (Plaster of Mustard seeds), and smeared it all over her body. While she was gradually rubbing and removing it, a heap of scraps and fragments of the mustard plaster fell down on the ground. She shaped the heap into an effigy of a child with hands, feet, mouth, eyes, nose etc., etc., and a perfect resemblance of a human being emerged out; but, it was devoid of any motion or movement. Out of sheer play, she blew her own breath into the nostrils of the effigy. To her utter surprise, the effigy started moving to and fro; and soon turned into a living child.

The new, so born, child bowed down before Pārvatī and addressed her, "Revered Mother! For what purpose have I been created ? Please allot me some work. Life without work is meaningless."

Pārvatī replied, "Dear Son, sit at the gate of the hut. I am going to take a nude bath inside the cottage. See that no one gains entry inside the cottage. Hereby you are allotted the duties of a guard of the cottage."

देखो बेगाना ना आने पाये कोई मेरे घर
मैं हूँ पर्दे में न इस जा हो किसी का गुजर ।
रोक रख सबको यही है हुकुम मेरा ऐ पिसर
कोई भी घुसने ना पाये हो वह हैवान या बशर ।।

Thus the child took the onus of guarding the gate of the hut. Inside the cottage Pārvatī started taking her bath. Meantime Lord Śiva who had gone out riding his Nandi Ox, returned from his

usual stroll to his hut at the "Kailāsa". While Śivajī was entering the hut; the child at once commanded "Halt ! who comes there. Stop ! Entry forbidden" Śivajī paid no heed to the command of the child, and tried to enter the hut. The child got up and said, "Look here, Don't venture to enter. Entry is forbidden." Śivajī was astonished and said, "Who the devil you are to prohibit me from entering my own hut ?"

The child retorted, "I don't want to hear anything, nor can I allow you entry."

Śivajī ignored the command of the child and forced his way in the hut. The child immediately got hold of the neck of Śivajī and pushed him with all his might out of the hut. Enraged and furious, Śivaji got up and made another attempt to enter the hut.

The child realized that the intruder is adamant to enter the hut and if he gains entry inside the hut; the Mother would think that her son is not an obedient one and this would be a great blasphemy for him. Mother's orders must be carried out at all perils. Those who disobey their mothers, cannot enter Heaven; for, under Mother's feet lies paradise.

जिन्नत कि रजाए मादरान अस्त ।
अन्दर बपाये मादरान अस्त ।।

i.e. The Heaven exists in mother's pleasure, and it is always under the feet of the Mother.

To all intents and purposes it became clear to Śivajī that he had to deal with a very naughty and arrogant chap. How strange that he was not being permitted to enter his own abode. He started coaxing the child. The more he tried to explain about his own identity to the child, the more audacious the child grew. Ultimately Śivajī picked up his *Triśūla* (trident) and marched inside the hut. The child jumped and wanted to catch hold of the *Triśūla* but fell a prey to the charge of the Triśūla and his head was cut asunder.

The child died. Śivajī entered the hut. Pārvatī saw him and at once flew into rage. How dare you enter the hut, when I am taking nude bath. Śivajī was much ashamed. In fact when a lady is all alone, seeking privacy, the husband has no right to intrude

in her privacy. This is against all norms of etiquette.

Violent anger was raging inside Pārvatī's heart. Her eyes were bulging out with rage. She remarked, I had deputed my son to keep guard at the door of the cottage. Where is he ? What happened to him ? Śivajī looked aghast and perplexed. Your son ! What are you talking ?........Oh yes ! One child was sitting at the gate. He was very naughty and impudent. He did not allow me to come inside, and pushed me out. I could not tolerate this and an encounter took place. My trident beheaded him. Pārvatī was stunned and she cried out with tears flowing down her eyes, "Oh what a tyranny: I could never expect of you such a ghastly deed. He was my own; my own creation: You have killed him in such a ruthless manner. A mother....... a mother can never tolerate the killing of her own child. Get out of my sight; you mean fellow, I will avenge the murder of my son and destroy the trident and whosoever comes in my way."

Śivajī slipped out. He thought Pārvatī is after all a woman. At the moment she is in a fit of fury so she should be allowed rest.

Pārvatī thought that no·doubt Śivajī has the power to destroy everything; nevertheless I too am incarnation of Śakti. She must teach a lesson to Śivaji. The very thought that she was incarnation of Śakti, infused tremendous energy in hereself. Immediately her two hands were converted into sets of thousands of hands and in each hand there was a glittering sword, and in the other there was a cup made out of human skull. And soon, the lion appeared for her riding.

Mounting on the lion, she came out of the hut and challenged the gods, demons and devils who formed the retinue of Lord Śiva.

The retinue of Śivajī had realized that Śivajī had been put in a very dangerous situation and so they had come to rescue their lord.

A regular battle ensued. As the number of the retinue of Śivajī which had by this time formed itself into an army, swelled up, the rage of Pārvatī equally increased. Fire was emerging out of the eyes of Pārvatī, the incarnation of Śakti.

Pārvatī, by nature is very kind, affectionate and benevolent,

but when she is infuriated, her wrath knows no bound. Sword in her hand she was chopping off the heads of the gods, demi-gods (gaṇas), demons, devils of the army of Śivajī like carrots and cucumbers and the blood that trickled down, was being collected in the cup of skull in the other hand and she went on drinking it. Gruesome and horrible was the scene. Śivajī's army was completely routed and the Trident had become inoperative. It would have been no wonder that after defeating the army Pārvatī, out of rage and fury, could have mounted on the breast of Śivajī, to satisfy her vengeance.

Lord Viṣṇu could not tolerate such an unbecoming situation and nor could Brahmā. They came down to intervene and rescue Śivajī from the awkward situation in which he was placed. They started singing hymns in the praise and glory of Pārvatī and she soon requited.

मैं ना मानूंगी ना मानूंगी न मानूंगी कभी।
मर गया बेटा मेरा दिल से हूँ मैं निहायत दुःखी ।।
जानते क्या तुम नहीं मशहूर है सब में कलाम।
जखम बेटेको लगे और काम है माँ का तमाम ।।
नूर था आंख का वह नूरे नजर था मेरा।
दिल का टुकड़ा था वही लख्ते जिगर था मेरा ।।

Brahmā hinted Śivajī to slip out of the arena of the battlefield. The child's head had already been trampled down in the battlefield. Śivajī at once commanded his gaṇas (Yesmen) to bring the head of any human or animal, newly born child, whom they came across at first sight. They departed and in their search they came across a newly born baby elephant. They cut its head and brought it before Śivajī, who at once planted it on the corpse of the baby.

Now Brahmā and Viṣṇu implored and prevailed upon Pārvatī, "Revered Madam ! See ! Your son has come to life. Now please excuse Śivajī."

The moment Pārvatī saw that her created son had come to life again, her anger was immediately appeased. She took him in her lap, caressed him kissed him. Viṣṇu went back to Viṣṇuloka and

Brahmā to Brahmaloka and Śiva and Pārvatī again started living in harmony and peace.

× × × ×

Pārvatī explained to the child that Śivajī was his father. He should always obey his commands. It is the primary duty of a son always to carry out the commands of his father and thus ended this episode.

One day Śivajī and Pārvatī were sitting on Mṛgāsana (Carpet made of Deer skin). With folded hands Pārvatī enquired of Śivajī, "My Lord, could you tell me why you beheaded my child ?"

Śivajī replied, "He was not allowing me to enter my own abode. He was naughty and rebellious. No one would tolerate an arrogant and disobedient son."

Pārvatī said, "I had commanded him to sit as a guard at the gate. Now let us forget about the sad episode. But do tell me why an elephant's head has been planted on his head."

Śivajī replied, "He was obstructing my entry into my own abode, and deliberately pushed me out. How could I tolerate such an insolence."

Pārvatī said, "He was performing the duty of a guard under my own command."

Śivajī wanted to evade this question and so he offered the child a toy rat for playing and riding and plenty of sweets and delicacies. He smeared vermillion powder all over his body. By doing so, Śivajī thought that Pārvatī would no longer seek an answer to her question. Women, by nature, are very obstinate. Pārvatī persistently continued pressing Śivajī for an answer to her question. "My son is very strong and stout. You have planted an elephant's head on him, offered him rat to play and ride; sweets and delicacies to eat and have now smeared his entire body with vermillion powder. All this has made me very happy, but, please, do explain to me why the elephant's head has been planted on his head. And now why have you offered him sweets and rubbed vermillion powder all over his body. At first I had asked you only one question, and now there are vollies of questions."

Śivajī spoke thus, "Oh Pārvatī ! You created a child made

him sit at the gate. Allotted him the duties of a guard and now in reverence to your pious wish, I have designated him as the Lord of action (*Karma*). In this universe, whosoever will ever commence a new work, would first worship your son and then execute other duties. His effigy would always be installed at the gate of any building as it will guard of the rampages of calamities."

Pārvatī heard all this discourse and innocently remarked, "This is all very good and kind of you. I am very happy. You have always been doing so many things to make me happy but I fail to understand, why you are keeping mum at my querry."

Śivajī smiled, "All right ! now listen patiently— When one engages himself in work (*karma*) He should get himself completely absorbed in his work. Work is worship. An elephant works not only with his feet but also with his trunk. While working, whole hearted concentration is needed. Entire attention should be focussed on work and work alone. Mind should not be diverted hither or thither...... Oh Pārvatī, a sincere worker's heart has a striking resemblance with that of a rat. The rat never remains idle. It works constantly. It grins, digs and cuts apart whatever comes in its way. Such should be the characteristic of the one who constantly works. The rat (human mind) cannot be subdued unless a heavy weight like that of an elephant's trunk is placed on it. Your child has been made the Lord of *Karma*. He has been given a rat to ride on. The rat (Mind) is very smart and quick and active. Heavy weight is put on it so that it may not go astray. One with a wavering mind cannot achieve anything. I have smeared his whole body with vermillion powder. There is a big secret and myth behind it. When one is absorbed in his work, circulation of blood is intensified. Blood is pumped off from the heart to all the organs of the body and a glow appears all over the human frame. The body of your son is smeared with vermillion. It is symbolic."

"Only such persons achieve success who work whole-heartedly. Those who toil are always stout and healthy. They have a good appetite and they enjoy their meals. I have offered your son

sweets and delicacies since he has been designated as the Lord of action (*Karma*). Men of Action are always absorbed in their own ideals. They do not waste their energies by looking around. They are little affected by other's thoughts. They are kind and affectionate, whenever any afflicted person approaches them. They willingly share others misery and sorrow and offer help and solace. A village farmer is hospitable because he is a perfect embodiment of action (*Karma*). Those who dwell in the cities, lack this quality of hospitality. This son of yours will be wise and obedient."

"Those who toil and sweat are always concentrated. Their hearts always blossom with new faculties and new avenues are always opened before them. Success always dawns on them. Their achievements and accomplishments are many and meritorious. With their diligence they turn deserts into meadows."

"O Pārvatī, all the Śaktīs and siddhis are acquired through constant hard and diligent work. Those who are able to control their mind (*mana*) and concentrate themselves on their ideals become pious and holy. God makes His abode inside their souls. One who will remember your son and enchant his name will acquire "*Siddhi*" and success will always remain at his beck and call. You have created (given birth to a son) and I have thus imparted him wit, wisdom and discretion. I think you are now calmed and satisfied." And then Śivajī named this child as "GAṆEŚA". Gaṇeśa means Lord of small gods called *Gaṇas*(*Gaṇa*). *Gaṇa* means small gods who control the various sensory organs. One who is not able to control his sensory organs can never benefit himself from the worship of Lord Gaṇeśa. I have thus explained to your lady-ship the qualities with which your son is endowed.

Pārvatī and Gaṇeśa reverently bowed down and touched the feet of Śivajī and thanked him. Śivajī's army of ghosts, demons, witches etc., which had appeared at the "Kailāsa" started dancing and singing hymns in the praise of their Lord Śiva.

एक दन्त दयावन्त चार भुजा धारी।
मस्तक सिन्दूर सोहे मूस की सवारी॥

(Translation by Li Hong Chong)



Upamanyu—Śiva's Great Devotee

The story belongs to the ancient time. Renowned, the knower of Veda, great devotee of Lord Śiva, seer Vyāghrapāda had gone to the abode of Śiva after giving up his mortal body. His sons Upamanyu and Dhaumya were still in their boyhood. One day they reached the hermitage of the *munis* (sages). The sages served them milk to drink. They returned home and began to ask for milk from their mother as well. There was no milk in the home. The consort of the sage, mixing flour into water, gave it to the boys. But they had already tasted the milk. They said, "This is not milk." The mother said, "Sons ! we are people performing penance beside the rivers, in the caves of the mountains and on the places of pilgrimages. How can milk be available from us? God Śiva is our patron and resort. Please Him. Having been pleased he will provide you milk and boiled rice. Go to his shelter with faith and reverence."

Hearing the words of the mother, the boy Upamanyu asked with folded hands—'Mother ! Who is Lord Śiva ? Where is His abode ? How is his communion possible ? How does he look ?'

Hearing the innocent words of the boy the mother's eyes were filled with tears. Smelling the head of the boy, and with great affection she said—'Son ! there is no place where Śiva does not exist. The whole universe is full of his existence. He resides in the heart of all creatures. Taking pity on his devotees he blesses them with His communion off and on, without knowing the philosophy of Śiva, it is very difficult to attain Him. People describe many forms of Śiva, but no one knows His real nature and character. Only he knows His real form and nature whom He graciously helps to know Him. He is omnipresent in unmanifest form and always lives on the *Mahākailāsa* (Himalaya's peak) in the

manifest form. He is white complexioned. There is moon on his forehead. He wears the *yajnopavīta* (sacred thread) of the serpent. The abode of great Lord Śiva is specially in the seat of sacrifice, pillar of sacrifice, and in the fire of sacrifice. He is the beginning and the end, without birth, and the Lord of *Māyā*. It is only by devotion that one can have knowledge of Almighty Maheśvara. Be a devotee of Śiva, devote your mind into Him, have faith in him, go to his shelter, sing the song of his glory, by doing so you will realize your ambition'.

By this preaching of his mother Upamanyu became a great devotee of Lord Śiva. He devoted himself to penance. Standing on the end of the right foot thumb for one thousand divine years, he pleased Lord Śiva. In order to examine his great devotion Lord Śiva disguising himself as Indra (God) said—'Son ! I am pleased, ask for the boon as you desire.'

Upamanyu said—'O King of heaven ! I do not want anything from you. I do not want the heaven, I simply want to be a servant of Lord Śiva. As long as He is not pleased, I will not stop my penance. No one gets the peace of mind without pleasing the Rudra (Śiva), the essence of the three worlds, the first man on this earth, immortal, and matchless. On account of my shortcomings, if I am reborn I should have undivided devotion to Lord Śiva in that birth as well.'

Indra said—'You are right, but what proof have you about the very existence of Śiva ?'

Upamanyu said—'He is imperceptible, the first cause and the cause of origin of this universe, that in which this visible world merges, the same truth is Śiva, no one can deny this fact. He is free from *Māyā* (illusion), the Supreme Being. O King of heaven ! You may either remain standing or go away I will ask for boon only from that Maheśvara and from none else.' Saying this Upamanyu being perplexed began to think why Lord Śiva was not pleased so far ?

In the meantime Upamanyu saw that the elephant named Airāvata took the form of white complexioned bright one like the moon. At that time Lord Śiva along with mother Umā was

seated on that. He looked like the full moon. The directions were looking bright like hundreds of suns owing to his peace giving and pleasant lustres. He had put on many kinds of ornaments. White dress adorned Him. There was a pretty garland of white flowers round his neck. He had used the mark of *candana* (sandal wood) over his forehead. His flag was white. The white sacred thread *(Yajñopavīta)* adorned his body. His crown was adorned with the white moon, garland studded with gems and made of golden lotus adorned his attractive body. Having the glimps of such Lord Śiva who was being prayed by the gods and the sages (*munis*) Upamanyu began to pray—'O Lord of the lords ! I bow to you. With Bajra (weapon) in hand, yellow and red complexioned, O God of gods ! I adore. O Mahendra ! O Mahādeva ! I adore You. At this Lord Śaṅkara having been pleased, said—'Son Upamanyu, I am much pleased with you. I have seen after testing that you are my staunch devotee. Speak, what do you desire ? Remember, there is nothing worth giving to you.'

Hearing the compassionate words of Lord Śaṅkara Upamanyu's joys knew no bounds. His eyes began to shed tears of joy. He began to say with voice full of joy—'O God ! Today my life has become worthliving. He whom gods do not see face to face is present before my eyes. What more than this can I wish for ? All the same, if you want to grant boon to me then please grant the boon that I must always have undivided devotion to you.'

Hearing the words of Upamanyu, Lord Śaṅkara said—'Upamanyu ! You have become free from death and old age, renowned, effulgent, full of divine knowledge. All your miseries are over. You are omniscient, attractive, effulgent like the fire. Throughout *kalpa* (crores of years) you will go on eating milk and cooked rice. Afterwards you will reach my abode. You will have firm devotion in Me. I will grant you my communion the moment you remember me.'

Thus granting boon Lord Śiva disappeared. This very seer Upamanyu was the Dīkṣā Guru (preceptor) of Śrī Kṛṣṇa.



Mārkaṇḍeya's Śiva-Stuti

—R. Venkata Ratnam

The life of Mārkaṇḍeya teaches us that even death recedes in the face of constant, sincere and intense devotion to God. The episode occurs in Padma Purāṇa (later portion) as told by Vaśiṣtha Maharṣi to king Dilīpa in chapter 235 and 236.

Yama, the god of death, gets a kick from Lord Śiva and falls down at a good distance. The Mārkaṇḍeya praises the Lord. Here Mārkaṇḍeya's Śiva-stuti is given briefly with an English rendering.

The opening scene is given by the *śloka*—

पादप्रहारचकितो दूरे मृत्युः पपात ह ।
मार्कण्डेयोऽथ तुष्टाव तेन स्तोत्रेण शंकरम् ॥

The god of death fell at a good distance after hit by the sudden kick (of Lord Śaṅkara). Then Mārkaṇḍeya praised the Lord with this hymn.

Each one of his ślokas ends, asking : When I have taken refuge in Candraśekhara, what can Yama do to me ?—

चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ?

रत्नसानुशरासनं रजताद्रिशृङ्गनिकेतनं
शिञ्जिनीकृतपन्नगेश्वरमच्युतानलसायकम् ।
क्षिप्रदग्धपुरत्रयं त्रिदशालयैरभिवन्दितं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ?

To the crescent-wearing Lord, ruby-topped Mount Meru serves as a bow; the peaks of the Silver hills are the flags; the king of serpents acts as bow-string. Lord Viṣṇu Himself was Śrī Śiva's arrow of fire. In a moment, the Lord burnt the triple city into ashes and He is worshiped by the residents of Heaven.

I surrender myself to Lord Candraśekhara and as such what am I to fear from Yama ?

पञ्चपादपपुष्पगन्धिपदाम्बुजद्वयशोभितं
भाललोचनजातपावकदग्धमन्मथविग्रहम् ।
भस्मदिग्धकलेवरं भवनाशिनं भवमव्ययं
चन्द्र०······?

The Lord's shining lotus-feet smell sweetly with the fragrance of the flowers of the Heavenly trees. The fire that came out of his eye on his forehead consumed the body of Manmatha. His body is having a coat of ashes. He brings about the end of earthly life, but remaining himself the Eternal !

When I have surrendered·········?

मत्तवारणमुख्यचर्मकृतोत्तरीयमनोहरं
पङ्कजासनपद्मलोचनपूजिताङ्घ्रिसरोरुहम् ।
देवसिन्धुतरङ्गिणीकरसिक्तशीतजटाधरं
चन्द्र०·········?

Lord Śiva has a captivating look with the skin of the excited elephant's body (killed by Him) serving as the upper garment. His lotus-feet are worshipped by both the Lotus-seated (Brahmā) and the Lotus-eyed (Viṣṇu). His matted hair is moist with the waking waves of the divine river (Gaṅgā) keeping cool. When I have taken refuge in ...... ?

कुण्डलीकृतकुण्डलीश्वरकुण्डलं वृषवाहनं
नारदादिमुनीश्वरस्तुतवैभवं भुवनेश्वरम् ।
अन्धकान्तकमाश्रितामरपादपं शमनान्तकं
चन्द्र०·········?

The Lord has the coiled coil of the serpent-king as the ornament on the ears. He goes about on the bull. His divine greatness is praised by great sages like Nārada. He is the Lord of the Universe. He annihilated Andhaka. He is the Heavenly tree for all who seek refuge. He is also the destroyer of Death. When I have......?

यक्षराजसखं भगाक्षिहरं भुजङ्गविभूषणं
शैलराजसुतापरिष्कृतचारुवामकलेवरम् ।
क्ष्वेलनीलगलं परश्वधधारिणं मृगधारिणं
चन्द्र०·········?

The Lord is a friend of the king of the Yakṣas (Kubera). Bhaga's eyes were removed by Śrī Śiva, whose ornaments comprise serpents. The daughter of the king of mountains adds lustre to the beautiful left half of His Person ! His neck is blue with poison. He carries the axe and the deer (in His hands). When I have surrendered......?

भेषजं भवरोगिणामखिलापदामपहारिणं
दक्षयज्ञविनाशिनं त्रिगुणात्मकं त्रिविलोचनम्।
भुक्तिमुक्तिफलप्रदं निखिलाघसङ्घनिबर्हणं
चन्द्र०...... ?

He is the Supreme Physician for all the worldly sufferings. He averts all untoward occurences. He destroyed the sacrifice performed by Dakṣa. The three-eyed Lord is Himself the embodiment of the three qualities (Sattva, Rajas and Tamas). He is the giver of the fruits of both enjoyment and salvation. He cleanses us of all our sins accumulated (from past births). When He is my refuge,.......?

भक्तवत्सलमर्चतां निधिमक्षयं हि दिगम्बरं
सर्वभूतपतिं परात्परमप्रमेयमनूपमम्।
सोमवारिनभोहुताशनवायुपालितस्वाकृतिं
चन्द्र०......... ?

He loves His devotees. For those who worship Him He is the never-failing treasure (inexhaustible treasure !). The very cosmos is His apparel. He is the Supreme of all creatures. He is the final Supreme one, not to be measured or compared ! Moon, water, space, fire (consumer of sacrificial offerings) and wind are guarded in His person. When I have...... ?

विश्वसृष्टिविधायिनं पुनरेव पालनतत्परं
संहरन्तमथ प्रपञ्चमशेषलोकनिवासिनम्।
क्रीडयन्तमहर्निशं गणनाथयूथसमावृतं
चन्द्र०....... ?

The entire birth of the universe is His will ! He is now the protector and will be later the destroyer of the creation leaving no living being behind ! He is playing night and day, always

surrounded by his leaders of various groups ! When He is my refuge..... ?

Now, we come to the last śloka—which is a short couplet and hence easy to memorise and this verse ends slightly differently.

रुद्रं पशुपतिं स्थाणुं नीलकण्ठमुमापतिम्।
नमामि शिरसा देवं किं नो मृत्युः करिष्यति?

I bow down my head to the Lord, Rudra the Master of all souls, the blue-necked husband of Umā Devī, the Eternal ! What can death do to us ?

At least this couplet can be memorised by all of us as it is very short and as if, the essence of his entire hymn.

The episode ends thus—

इति स्तुतो महादेवो मार्कण्डेयेन धीमता।
आयुः प्रादादपर्यन्तमनेकप्रलयावधि ॥

Praised thus by the wise Mārkaṇḍeya Śrī Mahādeva granted him an endless life time exceeding several deluges !

Incidentally, Yama also praised Śrī Śiva before going away.

यमोऽपि शङ्करं स्तुत्वा यथादेशं जगाम ह।

By chanting the Śiva-stuti composed by Sage Mārkaṇḍeya and repeating the last line in each stanza many times, we would also develop an indifference towards the inevitable end—the death ! conquering the fear !!



The selfish motive is an obstacle to attain salvation. Any kind of selfish motive whether of the family or person or class or country is worthless. The more noble-minded a person is, the more worthy he is. The more narrow-minded and selfish a person is, the lower he is. The things we possess belong to the society, and are for the service of all. Maintain your body and serve all the creatures. Don't regard the things as your personal possession for you pleasure.

—Swami Ramsukhdas

The Seven Celestial Sages test Pārvatī

Nārada Said: When Brahmā, Viṣṇu and other gods had gone along with the sages what happened thereafter ?

O dear one, what did Śiva do ? Within what time did he go to grant the boon ? How ? Please tell me for my pleasure.

Brahmā said: When Brahmā and other gods had gone back to their respective abodes, Śiva entered into spiritual contemplation in order to test her penance.

He meditated upon His own soul within Himself, the Ātmā that is greater than the greatest, free from illusion and obsessions and stationed within itself.

The bull-bannered lord Śiva, the object of the expression that,[1] whose movements are unknown, is the cause of enjoyment and protection. Śiva is the lord Supreme.

Brahmā said: O dear then, Pārvatī was engaged in great penance. Even Śiva wondered at that.

He became distracted from spiritual contemplation. A deity subservient to His devotees cannot be otherwise. Śiva, the cause of great enjoyment and protection remembered the seven celestial sages, Vaśiṣṭha and others.

Immediately on being remembered, the seven sages[2] came there with faces beaming with delight and praising their good fate.

Bowing to Him with folded hands and bent shoulders they eulogised Lord Śiva with extreme pleasure by means of words choked with devotional feelings.

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1. It refers to the formula "that are you", identifying the soul with the Supreme Soul.

2. The seven sages viz. Marīci, Atri, Aṅgirās, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

The seven sages said: "O great God, Lord of gods, O Lord, O Ocean of mercy, we have become very well blessed since we have been remembered by you now.

Why have we been remembered ? We may kindly be commanded. O Lord, have pity on us as on your own slaves. Obeisance be to you.

Brahmā said: On hearing the words of the sages, Lord Śiva, the storehouse of sympathy spoke lovingly and laughingly with eyes beaming like full-blown lotus.

Lord Śiva said: O dear seven celestial sages, listen to my words. You are all my benefactors. You are clever and perfectly wise.

The great Goddess Pārvatī, the daughter of the mountain is performing a penance now in the mountain called Gaurīśikhara, with a steady mind.

O Brahmins, she is desirous of attaining me as her husband. She is being served by her maids. She has discarded all other desires. She is determined in her resolve.

O excellent sages, you go there at my bidding. With love in mind, conduct the test of her resolve.

O virtuous ones of good rites, at my bidding, you need not hesitate to employ even deceitful and critical remarks.

Brahmā said: Thus commanded, those sages quickly went there where the mother of universe, the brilliant daughter of the mountain, shone with refulgence.

There she was seen as the personified achievement of penance itself. She was shining brilliantly with great splendour.

Mentally bowing to her, the seven sages, of good rites, humbly spoke to her after being warmly welcomed and worshipped by her.

The sages said: O daughter of the mountain, listen. Why do you perform this penance ? Which God do you wish to propitiate ? For what purpose ? Please tell us now.

Brahmā said: Thus addressed by the Brahmins, the Goddess Śivā, daughter of the lord of mountains, replied truly before them though it was a great secret.

Pārvatī said: O great sages, listen to my words with hearty

affection. I am saying only what I thought in my own way.

On hearing my words you will laugh at me considering my proposal impossible. O Brahmins, I hesitate in revealing it but what can I do ?

This mind of mine is resolute helplessly attempting at a great task. Verily it is trying to erect a high wall on the surface of water.

At the bidding of the celestial sage I am performing this steady penance with the desire that Rudra be my husband.

The unfledged birdling of my mind flies up tenaciously. May Lord Śiva, the storehouse of mercy fulfil its desire.

Brahmā said: On hearing her words, the sages honoured Pārvatī mentally with pleasure but spoke these deceptive false words laughingly.

The sages said: O daughter of mountain, although you are wise and intelligent, you are not able to see through the conduct of that celestial sage who professes to be a great scholar but who is cruel-minded.

Nārada is a quibbler. He misleads others. If his words are paid heed to, you stand to lose in every respect.

Now listen to a true anecdote that sheds light thereon, with keen intellect. We are enlightening you out of love and affection, take it to heart.

Dakṣa, the son of Brahmā, at the bidding of his father, begot ten thousand sons of his wife. He dearly loved them and employed them in performing a great penance.

The sons went to the holy lake Nārāyaṇasaras in the western zone for performing penance. Nosing it out, Nārada too went there.

Sage Nārada misled them with his deceptive instructions. At his instance, they never went back home to their father.

On hearing this, Dakṣa was infuriated but his father consoled him. Thereafter he begot a thousand other sons and engaged them in penance.

The sons too went to the same place for penance at the bidding of their father. Nārada too went there, a self-appointed instructor for them.

He gave them the same instruction and they went the way of their brothers. They never returned to the parental abode. They were engrossed in the avocation of mendicants.

O daughter of mountain, the good conduct of Nārada is thus well-known. Now hear about another activity of his in making men detached.

There was a Vidyādhara named Citraketu. The sage instructed him and made him detached from his house.

He bestowed his instructions on Prahlāda and made him suffer much at the hands of Hiraṇyakaśipu. He is definitely a person who splits others' intellect.

Whomsoever this sage advocates his philosophy, very pleasing to the ears, generally the same person discards his hearth and home and begins to beg for alms.

Nārada has a dirty soul though he is endowed with a white brilliant complexion for ever. We know him particularly because we are his associates.

People from a distance may describe a stork as a gentle bird that does not prey on fish. But in fact an associate knows the conduct of his associates.

You too who are honoured by the wise have followed his advice and thus become a fool. That is why you are performing this severe penance.

O young lady, He, for whose sake you are performing this elaborate penance is a perpetually indifferent person of no emotional disturbance. Undoubtedly He is an enemy of Kāma.

The trident-bearing Śiva has an inauspicious body, is free from shame and has no home or pedigree. He is naked and ill-featured. He associates with ghosts and goblins and the like.

That rogue of a sage has destroyed your discretion with his deception. He has deluded you with apparently good arguments and made you perform this penance.

O great Goddess, daughter of the mountain, you alone think within yourself how much pleasure could be derived by getting such a bridegroom.

At first he married Satī, the chaste daughter of Dakṣa, eagerly

but the fool that he was he could not maintain the household even for a few days.

He accused her and forsook her himself. The lord went on meditating on His own form, free from stains and sorrows and sported happily.

He is single without a second and without attachment. He is after salvation, O gentle lady, how can a woman put up with him.

O blessed one, even now, at our bidding, return to your house. Cast off this foolish intention. You will benefit thereby.

A befitting bridegroom for you is lord Viṣṇu endowed with all good qualities. He is a resident of Vaikuṇṭha, lord of wealth and is skilled in sports.

O Pārvatī, with him we shall fix your marriage that will confer all happiness on you. Leave off this obduracy. Be happy.

Brahmā said: On hearing these words, Pārvatī, the mother of the universe, laughed and spoke to the wise sages.

Pārvatī said: O excellent sages, what you have said may be true, according to your light and wisdom; but O Brahmins, my tenacity cannot be affected.

Being born of a mountain, toughness is congenital to my body. Pondering over this with a short intellect you will please desist from preventing me.

I shall never discard the wholesome advice of the celestial sage. Vedic scholars know and affirm that the advice of a preceptor is wholesome.

Those who firmly believe that the advice of the preceptor is true will experience great happiness here and hereafter. They will have no unhappiness anywhere.

Those who distrust the maxim in their heart of hearts that the advice of preceptors is true will experience nothing but misery here and hereafter, no happiness anywhere.

O Brahmins, the advice of the preceptors is not to be eschewed at all. Whether it leads to the attachment of a household or otherwise, my tenacity will remain pleasing to me for ever.

O excellent sages, what you have just spoken shall be interpreted in another way. I shall explain it in brief.

When you glorify Viṣṇu as the abode of noble qualities or as a sportive deity I do not contradict. As to your statement that Sadāśiva is devoid of attributes I shall tell you the reason.

Śiva is Brahma, unchanging and without aberration. He assumes shapes and forms for the welfare of His devotees. He does not make a show of worldly lordship.

Therefore He assumes the attitude and behaviour of great Yogins. Śiva is a supreme bliss personified and an Avadhūta in form.

Interest in embelishment and ornaments shall be found in those who are deluded by illusion and who are not in unison with the Brahma. The Lord is devoid of attributes, unborn, free from illusion, of invisible movement and a cosmic Being.

O Brahmins, Śiva does not shower His blessings on the ground of faith, caste etc. I know Śiva truly only through the blessings of the preceptor.

O Brahmins, if Śiva does not marry me I shall remain for ever a virgin. Truth, I tell you the truth.

Even if the Sun were to rise in the west, even if the mountain Meru were to move; even if the fire were to be cool and even if the lotus were to bloom on a rock at the top of a mountain, my stubbornness cannot be nulified. I am telling you the truth.

Brahmā said: After saying thus and bowing to those sages, the daughter of the mountain stopped and remembered Śiva with an unruffled mind.

On realising the resoluteness of Pārvatī, the sages hailed her and bestowed excellent blessings upon her.

O sage, after bowing to the Goddess, the sages who wanted to test her, were delighted. They immediately returned to Śiva's abode.

Having reached the place they informed Śiva of all the details. Taking leave of Him with respect, they went to the heaven.

(From:Śiva-Purāṇa)



Śiva in the Upaniṣadic Tradition

—Swami Akhandananda

The fundamental concept of Śiva in all the Upaniṣads has closely been associated with the attributes of Mahā Rudra in the Vedas as the Almighty, Omniscient and Omnipotent eternal self of the whole universe.He is the embodiment of Absolute Existence—Knowledge and Bliss. This phenomenal world is the projection of the Māyā Śaktī of Rudra and all the waves of creation are floating on the ocean of Three Guṇas of Prakṛti or Śiva Śakti. The absolute Non-dual state of Śiva is ever unattached with all the dualities of names and forms which are manifested by His Māyā Śakti during the cycles of creation and dissolved again in an unmanifested state of existence. This eternal play of Śiva, creation, sustenance and dissolution of all the dualities in His Non-dual self has been explained in the Upaniṣads as the apparent transformation of Śiva from His Nirguṇa (निर्गुण), Nirupādhika (निरुपाधिक), Sat-Cid-Ānanda state to the Saguṇa (सगुण), Sopādhika (सोपाधिक) state of existence. It is ever beyond the limits of mind and intellect of the Human beings. We only get the glorious glimpse of this state of Śiva as described in the Upaniṣads—

एको हि रुद्रो न द्वितीयाय तस्थुः ।
यदा तमस्तन्न दिवा न रात्रिः
न सन्न चासच्छिव एव केवलः ॥

From this proclamation of the Vedic mantras has emanated the concepts of the Non-dual state of Śiva or Rudra as well as the divine version of the Trinity of Gods in all our Purāṇic literatures. And this conception is very much helpful to realize in our heart the mystic expositions of the Vedic Truth, that Śiva in His own

Nirguṇa and Nirupādhika state is really devoid of any stain of dualities, although the Trinity of Godhead has been projected from His absolute self (एकमेवाद्वितीयम्) . These projections are described in the Vedas as Brahmā—the creator of the manifested world, Viṣṇu the protector and sustainer of the universe, and Maheśvara— the annihilator of this manifested state of existence. Śiva or Maheśvara in this Saguṇa state sustains the seed of the next cycles of evolution or manifestation from the dissolved and unmanifested condition. This is the eternal dance of Śiva, the un-ending play in His graceful garb of Trinity which is beyond the limits of time and space. These three aspects of Mahāśiva are His aupādhika (औपाधिक) aspects to manifest predominantly the three Guṇas or the actions the three Guṇas, namely, Rājasa, Sattva and Tāmasa as the special manifestations of Brahmā, Viṣṇu and Maheśvara respectively. But at the same time it is also ascertained that He, in His transcendental state is always un-attached and beyond the limits of all the Guṇas as well as from the deformations and diversities of His Upādhis. In the Śvetāśvetara Upaniśad we find that unable to explain the mysteries of creation and our life the Rsis sat in seclusion in Samādhi Yoga, merging their individual limited consciousness to the limitless ocean of Supramental consciousness and then only the eternal truth was revealed in their hearts as proclaimed in the mantra—

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम्।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

(Svetā. I.iii)

So also, when we search in our heart about the apparent cause of this visual universe with all its diverse and intricate variations in all the living and nonliving objects of the world, we can never find a clear and logical answer in the manner of material scientific research and finally we turn to the metaphysics of the Upaniṣads to quench our thirst of knowledge. The truth is revealed in the

svetaśvatara Upaniṣad in the following mantra—

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥

(Svetā. IV.x)

The unexpressible power of Śiva-Maheśvara is indicated as the only cause of manifestation, the motive force in all the states of existence and the seat of annihilation of all names and forms. This is the underlying idea, the divine vision of the Ṛṣis of the Upaniṣads, which explains the riddle of the world. Śiva and His Māyā Śakti, Rudra and Umā Rudrāṇī constitute the basic framework of all the dualities of this world and beyond. From the eternal poised state of Śiva, all the waves of names and forms are emerging out to reveal His Supra Cosmic power which is all pervading and behind all the objects to sustain their apparent existence in gross and subtle forms.

Śiva Maheśvara is viewed in various ways in all our Vedas and Upaniṣads with different attributes and diverse ways of manifestation such as the embodiment of piety, compassion and love. By His grace the grief striken life of His devotee is elevated from the quagmire of doubts and disbelief to the realm of faith and realization to enjoy the supreme bliss. The illusive covering and bondage of ignorance is thrown out to attain everlasting peace and happiness.This vision is very nicely expressed in Kaivalya Upaniṣad which is also an underlying idea eternally been proclaimed in our Vedic mantras and in the philosophy of the Upaniṣads.The right-half of Śiva is Puruṣa and the left-half is Prakṛti and with this aspect of Ardhanārīśvara (अर्द्धनारीश्वर). He dominates everywhere and pervades everything in this universe. His self-effulgent light illuminates the heart of an aspirant with His radiance of Bliss and knowledge. The sādhaka meditates on this sublime self of Śiva to cross the ocean of mundane world.

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम्।
ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात्॥

(Kaivalyopaniṣad)

The blissful and tranquil aspects of Śiva are also combined with His fierce and ruthless form wherein all the products of ignorance and falsehood melt away by the blaze of His radiant form. He is the embodiment of Satyaṁ and Sundaraṁ as well as Mahā Rudra, the un-compromising annihilator of all the veils of Avidyā. The Ṛṣis of the Upaniṣads pray to Him for the emancipation from falsehood, dakness and death, which are the evils of our worldly life. They appeal to Him to protect them always from all the miseries by His compassionate and all merciful face.—रूद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्।

The Upaniṣads deal with Saguṇa and Nirguṇa worship of Śiva as per the merits and eligibility of the sādhakas to quieten their wavering mind, to clean their clouded intellect and to instal peace in their heart. The ultimate goal of Śiva upāsanā is to realize within oneself Super-mystry of Śiva-svarūpa as the witness of his whole being and to realize the ever non-attached soul from the imposed attachment with the five sheaths of our physical existence. This is as per the declaration of Upaniṣads in the emphatic statement of Mahavakyas—(अयमात्मा ब्रह्म) The Śiva upāsaka finally realizes this truth of the Upaniṣad and proclaim within himself— शिवोऽहम्.This is also the essence, the ultimate aim of all the worship of spiritual paths to witness and realize Śiva in Jīva. Only by realizing this truth, an aspirant gets himself freed from all the bondages of ignorance, from the cycles of birth and death (ज्ञात्वा देवं सर्वपाशापहानि). This concept of Śiva worship fulfils the idea of the manifestation Trinity from the non-dual state of Śiva, Who is the God of gods, (देवादिदेव). The Ādideva, beyond the limits of Time, Space and Causation. From Him flows the eternal Jñāna Gaṅgā to purify the hearts of His devotees. His consort is Umā, the Brahma Vidyā who helps to break the fetters of bondage and kindles the lamp of wisdom in the hearts of the realized souls. The Ṛṣis of the Upaniṣads pray to Lord Śiva to emancipate themselves from fears of death and destruction,

entreat Him to enjoy the eternal bliss of His ever pure and poised self in their hearts. These teachings of the Upaniṣads help us to visualise the Śiva-Tattva (शिव तत्त्व) beyond the veils of the five sheaths of ignorance, the apparent form of our earthly existence. If we can contemplate deeply on these directives, we may envisage our True Self which will reflect on our meditative heart. Let us conclude this article with the prayer as revealed in Śvetāśvatara Upaniṣad—

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥

True Worship

To God we are all alike, for He has created us all. To please Him, we must love our fellow-beings. Our father will never be happy, if we kill or quarrel with our fellow brother. God as the father to all of us, can never be happy, if we hate any human or any living being. This is not enough to say that we believe in God, we love Him, we respect Him or worship Him. We have to prove it by our actions. The best proof can be our love for all the creatures of the world. We should never think that we are superior to others or that we are different from others. "I am what they are and they are what I am" must be our motto. Caste, creed or colour should never influence our behaviour. We should concentrate on pleasing our creator by performing our duties and loving all. The hand is always ready to help all the other parts of the body. When our feet are in pain or any other part is hurt, our hand immediately comes to relieve us of our pain, without at all thinking that the feet are lower than the hand or that the mouth, nose, ears or eyes may contain impurities. Similarly, we should never look down upon others.

—Swami Rama Tirtha

Śiva's Image in Maharastra Literature

—Pt. Srilaksman Ramchandra Pangarkar

Liṅga worship is actually the worship of the Brahma (the Supreme Being) Harī (Viṣṇu) and Hara (Śiva) both are the same. There is practically no difference between them except letter 'i'. There is reciprocal sweetness and a relation as sweet as sugar itself. Being a devotee of Śiva those who are antagonist to God Viṣṇu or Vaiṣṇavas and those who being the worshippers of Viṣṇu are opponents of Śiva or Śaivas, both these know neither Śiva nor God Viṣṇu—Maharastra religious literature abounds with such statements at places. In the province of Karnataka although there was much diversity of opinion and dispute between the Śaivas and Vaiṣṇavas, however, in Maharastra such diversity was never found. The main reason responsible for this is that the sages of Maharastra have considered both these forms of worship at par with each other. That is why in Maharastra since 11th century the tradition of fast on Monday and fast on Ekādaśī has been in vogue. It is true that many of the old temples existing before the 11th century belong to Lord Śiva alone. But on the basis of this fact only this much can be said that till then in Maharastra Śiva's worship was mainly in vogue. Pandharpur is the chief region of the Vaiṣṇavas of Maharastra and Biṭṭhal is their God of Worship—Viṭṭhal, that is, Viṣṇu. The boyhood image of Kṛṣṇa is called Viṭṭhal. 'Vārakarī' Vaisnavas are none else but the devotees of Viṭṭhal. Although Śrī Jñāneśvarajī and Nāmadevajī propogated the worship of of Viṭṭhala from Śaka 1200 to 1250 still Pundalika bhakta alone has started its propogation first of all. To decide the period of Pundalika there is no source available at present. Even then its time should range between 8th or 9th century. In this way in Maharastra Vaiṣṇava sect inspite of taking birth in the 8th or 9th century began to gain quick popularity from the

12th century and today barring a few Śaivas the whole of Maharastra can be said to be belonging to the Vaiṣṇava sect. There are two things to be kept in view—one is that Śiva's worship being very old in Maharastra, old temples there often belong to Śiva alone and the other thing of special significance is that the Vaiṣṇavas of Maharastra adopted the worship of Śiva without the least malice against Lord Siva. The proof is that the Śiva Linga placed on the idol of Viṭṭhala (Viṣṇu) in Pandharpur is seen. It means that Lord Viṣṇu being his pre-eminent great devotee has placed on his head Śiva. Śiva's object of worship is Lord Viṣṇu. Viṣṇu's pre-eminent devotee and the pre-eminent preceptor of Vaiṣṇavites is Śiva—This conviction is at the root of Viṣṇu's devotion of Maharastra Vaiṣṇavites. To illustrate it, many passages from Santa Sāhitya (saint-literature) may be quoted. 'Jñāneśvarī' is the first universally approved (Grantha) book of Marathi language and Śrī Jñāneśvarajī is the first proclaimer of MaharastraVaiṣṇava sect. Śrī Jñāneśvarajī, narrating the line of succession of his preceptor has said that his tradition has its origin in the pre-eminent preceptor Lord Śiva. In the 12th Chapter of Jñāneśvarī (214-218) Kṛṣṇa says, 'I hold Śrīgurusadāśiva on my head. That means that Lord Śiva is God and Lord Viṣṇu is his devotee. The unison of Hari and Hara, the sacred love and reverence with regard to both, the popularity of both the fasts Ekādaśī and Somavāra—with all these facts this thing is undoubtedly proved that both Śiva and Viṣṇu have been considered venerable at par without any discrimination in Maharastra. 'Śivalīlāmṛta' is the only prominent book of Śavites in Marathi language. Śrī Samarth Rāmdāsa Swāmī, who was devotee of Lord Rāma or aVaiṣṇavite, says in his book 'Manobodha'—

जेणें जालिला काम तो राम ध्यातो
उमेसी अती आदरे गूण गातो ।
बहुज्ञान वैराग्य सामर्थ्य जेथें
परी अंतरी नाम विश्वास तेथें ॥ ८३ ॥
विठोनें शिरीं वाहिला देवराणा
तथा अंतरी ध्यास रे त्यासि नेरणा ।

निवाला स्वयें तापसी चन्द्रमौली
जिवा सोडवी राम हा अन्तकाळीं ॥ ८४ ॥

He who burnt the cupid (Kāma) that Śiva, the destroyer of Cupid (Madan), meditates on Lord Rāma and reverently sings the virtues and sports towards goddess Pārvatī. Having absolute knowledge, all powerful and having complete renunciation, Śiva has great faith in the name of Lord Rāma and he always chants the name of Lord Rāma. Śrī Viṭṭhala has held Lord Śiva, the Lord of gods on His head with reverence. How strange it is that you do not know the one whom Lord Śiva is meditating upon. By virtue of whose holy name the great ascetic Candramauli Śrī Śaṅkara (after taking the poison Halāhala) got relief, that Lord Rāmacandra is the offerer of salvation to the Jīvas (embodied soul) at the time of death.

In the 13th century there was a goldsmith named Narahari. Our contemporary Vaiṣṇavite heroes had joined him to their sect. Mallapa Vārakar who was the first lingāyat Śaiva, and the favourite disciple of Tukārāma has been a great originator of Vārakarī sect. These two stories are famous in Maharastrian literature.

2. As for as my understanding goes, I narrate the mystry of Śiva's truth Liṅga, Śiva Liṅga, Mahā-Liṅga are expressive of the Supreme Being and Liṅga pūjā (worship) is the worship of the supreme spirit. The Śiva's Liṅga which is visible is called Mahāliṅga. It comprises of two parts—piṇḍī and the other the pedestal (altar) the part lowest of all. The altar has two parts— the Mūla pīṭha (the lower part) and the Ūrdhvapīṭha the upper part. Mūlapīṭha, Ūrdha pīṭha and Pindī comprising all together is called Mahāliṅga in Śavite Cult. Mūlapīṭha Brahmā, that is, the symbol of Rajoguṇa, Ūrdhvapīṭha Viṣṇu, that is, the symbol of sattvaguṇa and Piṇḍī Śiva, that is the symbol of Tamoguṇa—Thus the whole Mahāliṅga is the Supreme Being in the form of trifigure comprising of Brahmā, Viṣṇu, Maheśa. The word Liṅga is made from Lig (to know) Dhātu (root) which means Liṅga the knowledge

regarding the Supreme Spirit or self knowledge. The detailed description of all these will be found in Liṅga-Purāṇa, Kūrma-Purāṇa and Matsya-Purāṇa. Liṅga is the head and the Mahāliṅga is the body of Śiva. In Samādhi (Trance) state the body of the Yogī (ascetic) assumes the shape of Mahāliṅga and it is said that in many regions the Svayambhū Mahāliṅga which is seen, are all the bodies of Mahāyogīs (great ascetics). Mahāliṅga by virtue of being the Brahma (Supreme Being) is worth worshipping.

Besides Mahāliṅga one more form of Śiva is popular and that is also worth attention. Śivā's five mouths are the symbols of five sense organs (Jñānendriyas). Śiva holds a Triśūla (trident) and He is killer of Tripurāsura. It means that the three bodies (gross, astral and causal) are Tripura, and and it is destructed by Trident representing—Śravaṇa, Manana, Nididhyāsana. Lord Śiva is embodied knowledge or wisdom and he is realized by the above said three methods. Thus these three disciplines are compared also to His three eyes. Threrefore He is also known as *Trayambaka* .

4. 'Sivalīlāmṛta' is the prominent book of Siva's worship in Maharastrian literature. It has been referred earlier also. This book was written in village Varamati (pune) in Saṁvat 1775 by renowned Śrīdhara Śvāmījī. On the basis of Brahmottarkhaṇḍa, Skanda-Purāṇa in Ovi meter,this book has been written and it comprises of fourteen chapters. This book is very popular among the Śiva's devotees.



Make the best possible use of your time. Neither be idle nor waste your time in futile activities such as playing cards, chaupaḍ (a game like back gammon which is played with three long dices), plays, shows, movies and smoking etc. These activities are the *'Tāmasa'* constituents (darkness attribute) which pave the way to hell.

—Swami Ramsukhdas



Ecstatic Dance Of Śiva—The Religious and Scientific Reality

—Dr. Suresh Chandra Sharma

Amongst the five principal deities of Sanātan Dharma or the religion eternal Śiva occupies the ancient most position. Throughout the rise and fall of Indian religion, Śiva remains to be the most popular and potent God. The symbol of Naṭarāja or the king of dancers has been the point of attraction for the artists and now the modern science has also revealed that the dance of Śiva is not only the spiritual reality but a scientific fact at the subatomic level of the visible universe. The purpose of this essay is to show the striking similarity between the religious tradition of our hoary past and the latest discoveries of the modern physics of the present century.

Religious Tradition—

The supreme reality is described as Śiva-Śakti—the inseparable whole in Tantra and Vedānta both. The very opening verse of Saundarya Laharī of Śrī Śaṅkarācārya unfolds this truth as—

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।

(1)

United with Śakti, Śiva is endowed with the power to create the universe, otherwise he is incapable even of movement.

An apparent dichotomy may be inferred between Śiva and Śaktī but intrinsically it is not so. Reality is one and the same. Śrī Rāmakṛṣṇa, the paragon of spiritual giants of our age verifies and affirms it through his personal rich experiences. He says—"The primordial power is over at play. She is creating, preserving and

destroying in play as it were. This power is called Kālī. Kālī is verily Brahma and Brahma is verily Kālī. It is one and the same reality. When we think of 'It' as inactive, that is to say, not engaged in acts of creation, preservation and destruction, then we call it Brahma. But when it engages in these activities, then we call It Kālī or Śakti. The Reality is one and the same; the difference is in name and form.[1]

Bhagavadgītā also classifies the entities of this universe into two categories viz, perishable *(akṣaraḥ)* and imperishable *(akṣara)* and the reconciliation of both these mutually opposite entities is rooted in the unitary consciousness of supreme person *(puruṣottama)*. The puruṣottama or the supreme reality is both mutable and immutable and yet it transcends both. Artistically this great philosophical truth has been depicted by the symbol of Naṭarāja Śiva. His four arms, his gestures, his musical instrumnt—'Ḍamaru', the rhythms and various patterns of dance symbolize the reality of the universe as a whole.

This level of unity of visible and invisible universe has been attained in the world of science too. Svāmī Vivekānanda while presenting his paper on Hinduism in the world parliament of Chicago echoed the same voice. 'Manifestation and not creation is the word of science today and the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught in more forcible language with further light from the latest conclusions of science[2]. Svāmījī's wordings have come true today.

An Ecstatic Spiritual Experience—

Dr. Fritjol Capra, a noted scientist, has recently published a book—'Tao of Physics', by name. The purpose of writing this book is to draw parallels between modern physics and the ancient mysticism of Far East. But how he came to this thinking and resolution is an interesting thing to know. He had an ecstatic spiritual experience which in his own words is as follows—

1.Gospel of Śrī Rāmakrsna. (Abridged) P.193.
2.Chicago Address. P.27.

"Five years ago, I had a beautiful exprience which set me on a road that has led to the writing of this book. I was sitting by the ocean one late summer afternoon, watching the waves rolling in and feeling the rhythm of my breathing when I suddenly became aware of my whole environment as being engaged in gigantic cosmic dance. Being a physicist I know that the sand, rocks, water and air around me were made of vibrating molecules and atoms and that these consisted of particles which interacted with one another by creating and destroying other particles. I knew also that the Earth's atmoshpere was continually bombarded by shower of 'Cosmic rays' particles of high energy undergoing multiple collisions as they penetrated the air. All this was familiar to me from my research in high energy physics but until that moment I had only experienced through graphs, diagrams and mathematical theories. As I sat on that beach my former experience came to the life; I 'saw' cascades of energy coming down from outer space in which particles were created and destroyed in rhythmic pulses; I 'saw' the atoms of the elements and those of my body participating in this cosmic dance of energy; I felt its rhythm and I 'heard' its Sound, and at that moment I knew that this was the 'Dance of Śiva', the Lord of Dancers worshipped by the Hindus."*

Laboratory Verification—

Scientist Capra described that in the beginning he was helped by the 'Power Plants' with which he worked in the laboratory and later on he performed the series of studies to arrive at his thesis—the thesis of unity of physics and philosophy.

The most startling examples of this unity have been postulated in experiments on particle physics. These studies revealed that the particles at subatomic levels are both destructible and indestructible, continuous and discontinuous. Matter and force are two different aspects of single phenomenon. The phenomenon itself is incomprehensible. The particle was observed as a wave but it was also confirmed that the wave pattern or the probability of wave is the manifestation of particle. In the light of this observation

*Tao of Physics P.9

the latest concept of matter in particle physics is the 'Wavicle' concept.

In order to understand the incomprehensible nature of phenomenon, there is a growing number of physicists all over the world who are trying to seek the insights into the Vedāntic concept of reality. Robert Oppenheimer describes his experience of reality in following words—

'If we ask, for instance, the position of the electron remains the same, we must say 'no', if we ask whether the electron's position changes with time, we must say 'no', if we ask whether the electron is at rest,we say 'no' if we ask whether the electron is in motion, we may say 'no'.*

These words of Oppenheimer seem to reveal the nature of reality expounded in these words of Upaniṣad.

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

(Īśopaniṣad, 5)

"It moves. It moves not. It is far and it is near. It is within all this, and it is out side all this."

This riddle of force and matter, particle and wave, motion and rest at a time finds its real solution in the inseparable Śiva-Śakti concept of Hinduism symbolised as the cosmic dance of Śiva or energy. Fritjol Capra has given the photographs of Śiva as androgynous *(ardhanārīśvara)* reality and Śiva's dance as the reality of modern physics. He clearly perceived the different pattern orders and rhythms in this dance. He has given the diagramatic presentations of several patterns of particles observed during the process of collision in bubble chamber. One of the magnificient pictures of this dance is given below obtained from the Europeon Research centre during the process of collision.

Picture of Energy Dance—

Kenneth Ford, another noted physicist in his book—The World of Elementary Particles, has also used the phrases like 'Dance of creation and destruction and Energy dance and he has also

* Science and common understanding p. 42-3.

explored the parallelism of this dance in Hindu tradition.

We can not do better than to quote the words from the original source.'The metaphor of cosmic dance has found its most profound and beautiful expression in Hinduism in the image of dancing God Śiva. Among his many incarnations, Śiva appears as King of dancers (Naṭarāja). According to Hindu belief all life is part of a great rhythmic process of creation and destruction, of death and rebirth and Śiva's dance symbolizes this eternal life-death rhythm which goes on in endless cycles.'[1]

Significance of Discovery—

One day Śrī Rāmakṛṣṇa is found to ask a question with devotees at Dakṣiṇeśvara Temple. Do you know the significance of Śiva's ecstatic dance ? Then he himself explained the meaning of ecstacy before them. You know that Lord Śiva always remains submerged in deep Samādhi. But when he comes out of that state he realises that the truth which he experienced in Samādhi is manifested as the visible universe. He experienced the unity with the eyes closed and the variety with the eyes opened. Thinking thus Lord started dancing in ecstacy.[2]

Science has discovered the underlying unity at the back of universe and it has proved very clearly that world of names and forms is the manifestation of this substratum called Śiva or Brahma in Hindu faith. The emphasis of Indian culture through out the ages has been over this basic unity while western culture has explored the world of variety for the good of mankind. Now the time has come for the synthesis of these two apparently differnt cultures. Svāmī Vivekānanda once remarked 'Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the furture, and if we can work it out we may be sure that it will be for all times and people'.[3] Now it is no more a vision. It is the mission before every Indian to realise, assimilate and propagate this truth in order to make it a common man's property.

1 Tao of physics P.256.
2. Gospel of Śrī Rāmakṛṣṇa.
3. Can one be scientific and yet spiritual (Front page).

An Invocation to Lord Śiva

—M.L. Pandey

The Lord whose auspicious forehead
Is decked with the crescent moon,
Can grant riddance from worldly ills
At his pleasure, very soon.
Whose limbs are all smeared with ash
Can bestow on us vast treasures,
And grant us wealth and prosperity
Beyond all measures.
Whose neck is encircled by serpents
Instead of wreathes of flowers
With unerring eyes he looks after
The well-being of ours.
He is so favourably disposed to men
That he saves us from all ills,
Fulfil the desire of his devotees
And their heart with pleasure fills.
Śiva, Śaṅkara amd Mahādeva
Are all his very sacred names,
He Whoever repeats them with love
The Lord fulfils all his claims.
He who caused the ruin of Cupid
Let him destroy our sins and gloom
Allay our fears from all harms
And save us from the haunting doom.
Through whose long matted-hair
Runs circurtously the sacred stream
Let that instantly appeared Lord
Pave the way to our cherished dream.

• Sages introduced images of Lord with purpose
• Shiva – no temple – piece of stone

Vision of Śiva from a New Angle

—Pushkar Lal Kedia

It was with a purpose that our ancient sages introduced the worship of gods and goddesses in suggestive and symbolic imgages. They hoped that by trying to correctly understand the apparent or implied significance of the forms and symbols, people would receive inspiration, knowledge of truth and an urge and guidance towards always being and doing good.

Śiva, the first of the gods, is the most widely worshipped.He is the only god whose worship needs neither a made image nor a built temple. A piece of stone may be the symbol of His creative image and any place where it is set up may become a Śiva Temple. One cannot fully explain the purport of His divine form, and suggestive of His countless virtues. It is by meditating deeply and reverently on them that ideas about their underlying messages gradually fill the mind.

This is how my own ideas about the import of Lord Śiva's characteristic appearance have developed and I humbly present them before you so that you may share my blissful experience.

Times come when a man has to take up the role of the head of the family. Śiva may be the source of ideal inspiration for moulding his personality, conduct, perspective and nature. To properly foster and direct his family, I shall feel amply rewarded if my thoughts help you to have a vision of Śiva from a new angle.

Self-Austerity for others' comforts—

The head of the family's aim should be to provide all comforts to the members of his family while himself denying luxuries and living in austerity.

Lord Śiva has given costly clothes and ornaments to his wife Umā, and his sons Gaṇeśa and Kārtikeya. But he himself wears only a tiger-skin and a necklace of snakes. Delicious food in expensive dishes for his family, but Śiva's own food consists of

only the barest herbal diet of the fruits and flowers of 'bhaṅga' 'Dhatūra'and 'Āka' in the Yogi's vessel of a skull. The family dwells in a palace but Śiva, smeared with ash, stays at the cremation ground. Simplicity is the principle of Śiva's life.

Promoting Love and Unity—

The best head of the family is he who can hold together the different personalities of his family in a bond of love and unity.

Śiva's family is unbreakably linked by unity and affection. Śiva's mount, the bull. Umā's mount, the lion, Kartikeya's mount, the peacock, Gaṇeśa's mount, the mouse, and the snakes of Śiva's necklace are natural and traditional enemies. But under Śiva's influence they all live happily together in perfect co-operation.

Containing the poison of Conflict—

The head of the family sometimes comes to hear of poisonous expressions of inter-family conflicts. To bring these out in the open would only aggravate the clashes. To try to absorb them or brood over them all the time would upset his own mental balance. Hence, the wisest head of the family is he who keeps such matters suppressed within himself:

Doing so Śiva became the renowned 'blue-neck' when he sucked and suspended in his own throat, the destructive poison generated by the mythical churning of ocean.

Cool Brain—

Only a person with cool brain and temper can think and decide correctly. It is necessary for the head of the family to have this quality.

The flowing Gaṅgā nestling in the matted hair of Śiva and the soothing Moon resting on his forehead help to keep his brain ever cool.

To be the perfect head of the family, one should try to be always cool-tempered like Śiva.

Stern and Tender—

Sternness and tenderness should mingle equally in the nature of the ideal head of the family. He may be righteously angry but should also be graciously forgiving.

Śiva is well-known for his balanced temper. He is furious 'Destroyer Śiva' when confronting evil or sin. He also melts quickly at supplication or repentance and is back again to his usual benign form.

Exemplary Character—

Only he can be the ideal head of the family who does not submit to passion nor goes astray. His bright example inspires the members of his family to develop good character.

According to myths, when Kāma, the god of love, tried to disrupt Śiva's meditation with lustful temptations he was burned to ashes by the blazing fire from Śiva's third eye which is a source of his detached but piercing vision and a symbol of his concentration of tremendous will-power.Śiva is the conqueror of all temptations and the master of all sense.

Spirit of Sacrifice—

The spirit of sacrifice is essential for the model head of the family. He should never show off his dominance as the husband, father or master of the house. His pre-eminence is assured not by an assertive arrogance but by wilful humility and sacrifice.

Śiva is the only one amongst the gods who is not worshipped as a royal image with a crown and a throne and yet He is regarded as the God of gods and is the most widely worshipped. No costly image or temple is needed for His worship. A piece of stone may be His symbol and any place of worship,His temple.

Concentration And Meditation—

It is necessary for the ablest head of the family to think deeply about the welfare of the family and to concentrate on solving the domestic problems. Meditation is the pure and scientific Indian method of developing concentration of mind.

Śiva's familiar posture of profound meditation seems to suggest His deep and concentrated reflection on the well-being of His family in the wider sense—THE WHOLE WORLD OF HIS CREATION.



Prakrti should not be taken by worldly conduct

Śiva-Pārvatī Dialogue

Pārvatī said:

O Yogī, O Lord, wise and clever, please listen to the reply to what you, as an ascetic, said to the lord of mountains.

O Śiva, you perform this great penance because you possess the energy of penance. Your intellect is inclined to perform penance because you are a noble soul.

That energy is the Prakṛti, the cause of all activities. Everything is created, sustained and destroyed by it.

O Lord, please ponder over who you are and who this subtle Prakṛti is. Without Prakṛti how can the great lord of the phallic form exist ?

You are worthy of the worship, respect and meditation of all living beings for ever, thanks to Prakṛti. Thinking of this in your heart, please reply.

Brahmā said:

On hearing these words of Pārvatī, the great Lord engaged in the causation of great enjoyment and protection became delighted. He laughed and said.

The great Lord said:

I am destroying the Prakṛti with my great penance. I remain in reality without Prakṛti.

Indeed Prakṛti should not be taken in by good people. They should remain unaffected eschewing all worldly conduct.

Brahmā said:

O dear one, this was said by Śiva in accordance with worldly conventions and dealings. Pārvatī thereupon laughed to herself and spoke these sweet words.

Pārvatī said:

O Yogī, O Lord Śiva, based on what you said. How can that Prakṛti cease to exist and how can you be considered beyond that Prakṛti.

You shall ponder over this and say with reference to the facts as they are. All these (the universe etc.) are bound by Prakṛti continuously.

Hence you shall not say anything, not do anything. Know that speaking, doing etc. is a Prākṛtika activity.

What you hear, what you eat, what you see and what you do—all these are (essentially) the activities of Prakṛti. To say that it is unreal is meaningless.

O Lord, if you are greater than Prakṛti, wherefore do you perform penance, O Śiva, now, on this mountain Himavat.

O Śiva, you have been swallowed by Prakṛti, you do not know your own situation. O Lord, if you do not know your own situation why do you perform penance?

O Yogī, what have I to do with an argument with you ? Scholars say that without perception inference has no authority at all.

As long as the embodied beings remain the objects of the sense-organs, everything is Prākṛta. Wise men consider it so.

O Lord of ascetics, a longwinded talk is of no avail. Listen to my emphatic statement. I am Prakṛti and you are Puruṣa. This is the truth. There is no doubt about it.

With my blessings you become qualitative and embodied. Without me, you are attributeless and incompetent to perform any activity.

Being always subservient to Prakṛti you perform all activities. Self-controlled, free from aberrations and untainted by me how can you perform them ?

If you are really superior to Prakṛti, if what you say is true, you need not be afraid to be near me, O Śiva.

Brahmā said:

On hearing these words of Pārvatī based on the Sāṅkhya system, Śiva replied to her, upholding the Vedāntin's point of view.

Lord Śiva said:

O Pārvatī, O upholder of the Sāṅkhya system, if you say so, O sweet-voiced lady, you render me unforbidden srevice every day.

If I am the Brahma, the supreme Lord, unsullied by illusion comprehensible through spiritual knowledge and the master of illusion what will you do then ?

Brahmā said:

Having spoken to Pārvatī thus, the lord, the conciliator and the blesser of the devotees spoke to the mountain thus.

Śiva said:

O Lord of mountains, here itself on your beautiful excellent ridge, I shall perform my penance showing to the world my real blissful form and nature.

O Lord of mountains, permission shall be given to me to perform penance. Without your permission it is not possible for me (or any one else) to perform any penance here.

Brahmā said:

On hearing these words of Śiva, the Lord of gods, Himavat bowed to Śiva and said.

Himavat said:

The entire universe consisting of gods , Asuras and human beings, is yours. O great God, though insignificant, I blabber something to you.

Brahmā said:

Thus addressed by Himavat, Śiva, the benefactor of the worlds, laughingly permitted him to go.

Permitted by Śiva, Himavat returned to his abode along with Pārvatī.He wanted to visit Him daily.

Even without her father but accompanied by her maids, Pārvatī approached Śiva everyday for serving Him with devotion

O dear, at the bidding of Lord Śiva, none of the Ganas, Nandīśvara and others, purely carrying out the orders of Śiva, prevented her.

The discourse of Śivā and Śiva who represented the principles of Sāṅkhya and Vedānta and who, if thoughtfully considered, are not different from each other, was very happy and pleasing for ever.

At the request of the lord of mountains, Śiva permitted Pārvatī to remain with Him being true to His words though with all

gravity and seriousness.

He, the lord of individual souls, said to Pārvatī in the company of her maids—'You can serve me every day you can go (as you please). You can stay here fearlessly.'

Saying this, He accepted theGoddess in his service. Śiva is free from aberrations. He is a great Yogī, the Lord who indulges in different kinds of divine sports.

This is the supreme courage of great ascetics possessed of fortitude that though surrounded by obstacles they are not overpowered by them.

Then, the lord of mountains, returned to his city and rejoiced in the company of his wife, the sages and attendants.

Śiva mentioned the Yoga of meditation on the great Ātmā with His mind freed from obstacles.

Pārvatī, along with Her maids, continued Her daily service to the moon-crested Lord, coming and going without any hindrance.

She washed Śiva's feet and drank that holy water. With a cloth heated in fire she wiped His body.

After worshipping Him with sixteen types of offerings duly, and bowing to Him repeatedly she used to return to her father's abode.

O excellent sage, a long time elapsed as she continued her sevice to Him who was engrossed in meditation.

Sometimes accompanied by her maids, she sang exquisite songs of good note that increased love in the hermitage of Śiva.

Sometimes she brought Kuśa grass, flowers and sacrificial twigs. Sometimes, assisted by her maids, she scubbed and cleaned the place.

Sometimes she stayed in the house of the moon-crescent Lord, pure and holy. Sometimes she used to gaze at the Lord lovingly and with surprise.

In the course of His penance sometimes the Lord of the goblins thought about her as free from attachment. But as she was in her physical form, He did not take her as His wife though she was near Him, though she was endowed with every feature of beauty, though she was capable of deluding even the sages.

On seeing her with perfect control over her sense-organs and engrossed in serving Him always, the lord mercifully thought.

"I shall take her only when the last seed of ego goes away from her; when she hereself performs a penance."

Thinking thus, the Lord of the Bhūtas reverted to meditation. The lord who could indulge in great sports became a great yogī.

O sage, when Śiva, the great Ātmā sank into meditation no other thought entered His mind.

As for Pārvatī, she served Him everyday with great devotion. always thinking on the form of that Great Soul.

Śiva who was engrossed in meditation saw her every day in full composure.Forgetting His previous thoughts about her, He did not see her although He saw her.

In the mean time Indra, other gods and the sages eagerly sent Kāma there at the bidding of Brahmā.

They had been harassed by the demon Tāraka, the demon of great strength. Hence they watned to unite Pārvatī and Śiva in love.

After reaching there Kāma tried all his tricks but Śiva was not at all agitated. he reduced Kāma to ashes.

O sage, Pārvatī too was divested of her ego. At his bidding she performed a penance and obtained Him as her husband.

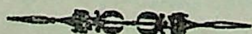
Parvatī and Śiva were very happy. Engrossed in helping others they carried out the work of the gods.

(From: Śiva-Purāṇa)



The human body has not been bestowed upon us to eat, drink and be merry. It is neither for worldly pleasures nor for earning money. It is mentioned no where in the sacred books that we have got this human body to earn money, or to make the body strong or to enjoy the worldly pleasures. We have got this body only for God-realization.

—Swami Ramsukhdas



Śaiva Viśiṣṭādvaita of Śrīkaṇṭha

—T. Ganesan

There arose many philosophical schools based on the Vedānta-sūtras of Bādarāyaṇa which were in a sense tremendously influenced by the Monistic Advaita of Śaṅkara. Almost all the schools of Vedānta developed as a reaction against the Advaita Vedānta. At the one end of the pole was Advaita and at the other the Dvaita-absolute dualism; in between were many schools which were more or less a re-interpretation of the Bhedābhedavāda—dualistic cum monistic. They neither completely refute Advaita Vāda nor fully subscribe to the Dvaitavāda. Bhāskarācārya (900 A.D.) was the first known promulgator of the Bhedābhedvāda whose commentary on the Brahmasūtras is extant. Rāmānuja who followed him simply modified the theory and presented it as Viśiṣṭādvaita; he developed the system on the Vaiṣṇava lines wherein Viṣṇu was equated with Brahma—the ultimate Reality.

It was given to Śrīkaṇṭha who might in all probability be a contemporary of Rāmānuja to develop the Viśiṣṭādvaita on the Śaiva lines. There are many similarities between Rāmānuja and Śrīkaṇṭha in their conception of Brahma, its relation to the individual selves and the phenomenal world; their conception of the individual selves, etc. Further, Śrīkaṇṭha was very much influenced by the Śaiva-Āgamas. For, he admits that there are three primary categories; Pati, Paśu and Pāśa. He also accepts the three impurities; viz., Pāśava, Kārma and Māyīya as conceived in the Śaiva Āgamas and Śaivasiddhānta schools.

The ultimate Reality is Śiva which is free from temporal, spatial and formal limitations and therefore is incomparably "Great". He possesses all the auspicious qualities in abundance. The eight names viz. Bhava, Śarva, Śiva, Paśupati, Parameśvara, Mahādeva, Rudra and Śambhu as taught in the Vedas describe

only His many-sided greatness and splendour. They also bring out His essential attributes. These attributes define the ultimate Reality both subjectively and objectively. Subjectively He is good and blissful; and objectively He is the cause of creation, maintenance and annihilation of the phenomenal world. Śiva is unity because all that is within Him forms a unity similar to that of the Pānaka Rasa. He is not without attributes.

ब्रह्मणः कदाचिदपि न निर्विशेषत्वम्

(Śrīkaṇṭhabhāṣya. I. 1.2)

He is the material as well as the efficient cause of the world. He possesses the highest power (Parama-Śakti) through which He creates the entire empirical multiplicity. It is His supreme energy Māyā, Parā Śakti that manifests in the variegated flower-show called the universe.

Prior to creation Śiva alone existed one without a second. From Him proceeded Prajñā (Jñānaśakti) the destroyer of primal darkness. Thus the Lord through His Icchāśakti desired 'May I become many'; by Jñānaśakti He considered the means and instruments necessary; with Kriyāśakti He created the universe which is like a picture painted on the wall of Icchāśakti.

निजशक्तिभित्तिनिर्मितनिखिलजगज्जालचित्रनिकुरम्बः

(Introductory verse of Śrīkaṇṭhabhāṣya)

The concept of Śakti is of primary importance in Śrīkaṇṭha's system. The power is related to Śiva exactly as are the rays to the Moon, the heat to fire.

Paśu is the second category among the three. He is essentially sentient but has three impurities which are called malas. Due to the Paśutva or Āṇavamala he identifies himself with body, intellect, etc. In fact, his powers of knowledge and action are unlimited but appear to be limited because of these impurities. He is not independent and eternal. In the state of bondage he is an experiencer of pleasure and pain. When by the grace of Śiva

his impurities are removed, his inherent powers of knowledge and action, become manifest and he attains similarity with Śiva. The Lord is the prompter of the individuals to action in accordance with the Karma of each. The individual self is not identical with the universal Self, Brahma; he is only a part (aṁśa) of Brahma.

Śrīkaṇṭha recognises the importance of the rituals and sacrifices as taught in the Vedas in so far as they free the individual from sins. But ultimately it is due to the benign grace of Śiva that one attains liberation. Inner visualisation of Śiva through complete self-surrender to Him, wins His grace.

Thus Śrīkaṇṭha attempted to show that the concept of God as presented in the Śaiva Āgamas is not alien to the upaniṣads and he showed that the former is adopted by the Upaniṣads themselves. Thus he bridged the gulf between the Vedānta and the Āgamika philosophy and established the greatness of Śaivism on a firm footing.



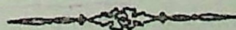
तत्तस्थुषश्च जगतश्च भवानधीशो यन्माययोत्थगुणविक्रिययोपनीतान्।
अर्थाञ्जुषन्नपि हृषीकपते न लिप्तो येऽन्ये स्वतः परिहृतादपि बिभ्यति स्म ॥

Therefore, O Propeller of the Indriyas, You are the suzerian Ruler of the immobile as well as the mobile creation, because even though enjoying (in the form of the Jīva) the objects of the senses evolved through the modification of the Guṇas brought about by Māyā, You remain unattached to them; while others (the Jīvas) remain afraid of sense-enjoyments even when they have been renounced by themselves.

(Śrīmad Bhāgavata XI. vi. 17)

You are worried to get the necessities of the body. But the fact is that their arrangement has already been made. We acquire the necessities of the body such as food and water by fortune automatically. The man worries in vain for them.

—Swami Ramsukhdas



Lord Śiva, the Devotee of Lord Kṛṣṇa

—Dr. Chhaganlal

Once Lord Śiva was found running on the Himālayas followed by Vṛkāsura, a demon calling him, "O Lord! Wait for a while. Let me try your boon on Yourself". On the way, Brahmacārī, a celebate student stopped him asking him to wait for a moment and have rest saying, "Why do you exert yourself ? You seem to be very tired. What is the matter? Why do you pursue Lord Śiva ?" Vṛkāsura told him the whole story that having known from Śrī Nārada that Lord Śiva is propitiated very soon, he practised austere penances in Kedāra-tīrtha in Himālaya and offered his own flesh in the fire as oblation. As soon as he was about to cut his own head, the Lord Śiva appeared before him and asked him to ask for his boon. Vṛkāsura prayed, "On whosoever I put my hand, let him die." The Lord said, "So be it." Instantly an evil thought occured to Vṛkāsura to have Gaurī Pārvatī, the Lord's spouse and so he ran after Lord Śiva to put his hand on him. The Brahmacārī replied, 'Oh son of Śakuni ! You are too simple to believe Lord Śiva who is cursed by Dakṣa Prajāpati. His given boon cannot be proved true. You can just test it on yourself, So being attracted by nectar-like words of Brahmacārī, Vṛkāsura put his hand on his own head and was burnt to ashes instantly. Thus, Lord Śiva was rescued from trouble by that Brahmacārī who was none else but Lord Viṣṇu Himself. So generous is Lord Śiva that He pleases very soon and bestows boon on His devotees without thinking about their capacity ! He is therefore, called '*Āśutoṣa*' i.e. One who is propitiated very soon.

Lord Kṛṣṇa says in the Gītā, "Among Rudras, I am Lord Śaṅkara." In fact, the Supreme Lord manifests Himself by accepting Rajas guṇa as Lord Brahmā for creating the universe, by accepting Sattva guṇa, He appears as Lord Viṣṇu for maintaining the universe and by accepting Tamas guṇa, He becomes Lord Śiva

for destroying the cosmos. So Lord Śiva is Guṇāvatāra of the Supreme Lord. Here, we shall try to understand Lord Śiva as the devotee of Lord Kṛṣṇa. Two incidents reveal the fact as such.

Lord Śiva visits every Descent *(avatāra)* of the Lord to have His vision. Just as He visited Ayodhyā in disguise along with Kākabhuśuṇḍi to have the vision of Lord Rāma, similarly, just after the Lord Kṛṣṇa appeared in Vraja, Lord Śiva came there in the guise of a Sādhu and prayed to mother Yaśodā to let him see her son, Lord Yaśodānandana. But she being terrified by the horrible dress of the Sādhu refused to show him her son. Lord Śiva in the guise of the Sādhu insisted and sat down rapt in Samādhi at the door of Nandālaya, the palace of Śrī Nanda Bābā, Lord Kṛṣṇa, having seen Lord Śiva at His door began to weep bitterly and would not stop with anything. At last, the Gopīs requested Lord Śiva in the guise of a Sādhu to cure the Baby Kṛṣṇa and stop His weeping. As soon as the Lord Śiva took him in his lap, the Baby Kṛṣṇa stopped weeping. Thus the Lord Śiva had the vision and the holy touch of Lord Krsna in Gokula.

In the next incident, when the Lord played dalliance (Rāsa) dance in Vṛndāvana, Lord Śiva with His disciple Āsuri came to have the vision of the Rāsa dance in Vṛndāvana. But he was stopped by the Gopīs who were guarding the entrance of the Rāsamaṇḍala telling them that there, only Lord Kṛṣṇa was the male figure while all others were Gopīs and no other male was allowed there. So if they wanted entrance, they should have a dip into the Mānsarovara and become the Gopīs and then only they could enter the Rāsamaṇḍala to see the Rāsa dance. So they followed their instruction and becoming Gopīs themselves had the vision of Rāsa dance in Vṛndāvana. Since then Lord Śiva constantly lives in Vṛndāvana as Gopīśvara Mahādeva, whose temple is still built near Banśibaṭa. Not only so, the Lord Śiva lives in other villages and cities of Vrajamaṇḍala like Nandīśvara in Nandagāon, Cakleśvara in Govardhana, Bhūteśvara and Raṅgeśvara in Mathurā and so on.

Lord Śiva is so dear to Lord Kṛṣṇa that Lord Kṛṣṇa expresses thus, Śaṅkara is dearer to Me than My own vitals. My mind

always remains in Him. None is dearer to Me than Lord Bhava (Śiva). I always live in the heart of Sadāśiva being bound by His Love. Thus, we find Lord Śiva as the staunch devotee of Lord Kṛṣṇa.



विभ्व्यस्तवामृतकथोदवहास्त्रिलोक्याः पादावनेजसरितः शमलानि हन्तुम्।
आनुश्रवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गैस्तीर्थद्वयं शुचिषदस्त उपस्पृशन्ति॥

The streams (of Your glory) bearing the water of Your nectar-like stories and rivers (like the holy Gaṅgā) that have washed Your feet are capable of destroying (all) the sins of the three worlds. Those who take pains for the purification of their self resort to both these types of holy waters—the former, in the form of Your glory sung in the Vedas, by means of their ears and the latter, emanating from your feet, through the contact of their body.

(Śrīmad Bhāgavata XI. vi. 19)

The Dance of Śiva*

—Swami Vivekananda

Lo, the God is dancing
—Śiva the all-destroyer and Lord of creation,
The Master of Yoga and the wielder of Pināka.
His flaming locks have filled the sky,
Seven worlds play the rhythm
As the trembling earth sways almost to dissolution,
Lo, the Great God Śiva is dancing.

* This is translated from Bengali songs.



Soul in association with ego loses value as gold is mixed with silver etc. It can be purified from all other elements like alloy gold

Śiva and Śakti

—Dr. V.P. Tiwari

Śiva

Before writing, I offer my humble obeisance to Śiva and Śakti by remembering their lotus-like feet.

Śiva has been attributed as 'Śabda Brahma' which has been instrumental for the creation *(Liṅga-Purāṇa)*. It shall be known that entire universe is Śiva. Beginning from the creator— Brahmā to the blade of grass whatever is seen in the universe is His form, He is the unborn eternal. Every thing is Śiva and Śiva is every thing. He alone knows all, no one knows Him. In all philosophical systems the concept of duality is evident but the Vedāntins call Him eternal and non-dualistic. He is not bound by any human conception because as the '*Śrutis*' declare any determination of God is a negation by saying '*neti neti*' meaning 'not this, not this'.

Śiva has been considered as formless *(aliṅgī, avyakta)* with form *(liṅgī, vyakta)* and formless or with some form *(liṅgāliṅgī, vyaktāvyakta)*. In all the religions of the world God has been considered in the form of light or divine power and some consider him to be stationed in the sky in the form of a super human power. Some saints always, keep their fire place '*dhūnī*' burning continuously, the fire of '*dhūnī*' is equated by them as the light of Śiva.

The individual soul is contaminated by ego, Śiva is free from it. The individual soul is insignificant and it experiences the fruits of actions but the great Śiva is uncontaminated. Gold mixed with silver and other base metals depreciates its value so does also the individual soul in its association with the ego. When a gold alloy is purified from the other elements it regains its original value, similarly the consecrated soul too attains purity by Śiva Sādhanā. Worship of Śiva is easy for the attainment of salvation. After seeking refuge in Him one withdraws from worldly existence.

Names of Śiva—

Śiva is God of gods and therefore known as Mahādeva or Maheśvara. Śiva is known by thousand names some of them are given here. Hara (remover of sorrow), *Kailāsavāsī* (He who dwells in Mt. Kailāsa), *Bhūta Nātha* (Lord of ghosts), *Jagat Pati* (lord of universe), *Pārvatī Pati* (husband of Pārvatī), *Gaṅgā Dhara* (he who carries Gaṅgā in his matted hair), *Jaṭā Dhārī* (having matted hair), *Candra Śekhara* (moon-crested), *Kapālī* (with skull in hand) *Nīla Lohita* (blue-blooded), *Trilocana* (three-eyed), *(Nīla Kaṇṭha* (blue-necked) *Triśūla Dhārī* (he who holds trident). *Ḍamarū Dhara* (he who holds drum), *Kālakāla* (slayer of death), *Bhole Bābā* (simple father), *Āśutoṣa* (he who can be pleased quickly), *Avaḍhardānī* (he who grants desires at once) and *Mṛtyuñjaya* (he who has won over death).

Śiva is known by his three principal names Śiva, Śaṁbhu and Śaṅkara. Śiva means one who stands for the welfare of the mankind or of every living being. He is also known as *Satyaṁ-Śivaṁ-Sundaraṁ* meaning that his existence is without doubt who stands for the welfare of the people in every respect and He is very beautiful and good in every way. No other God can be equated to him in wisdom, power, penance, in giving boons and things promptly, desired by any devotee. He is worshipped in many forms and names. God can incarnate or materialise in human form as *'avatāras'*. Śiva was delighted by the devotion of Viṣṇu thereupon he gave *'Sudarśana'* missile to Viṣṇu.

He has not only been worshipped by *'Suras'* but also by *'Asuras'* such as Rāvaṇa and *Bhaṣmāsura*. He is worshipped in Śiva temple Jyotirliṅgas and numerous phallic forms all over the country. Although Śiva is omnipresent but Kāśī and Kailāsa are his two main places of dwellings.

In the beginning of the creation Śiva was married to Satī the daughter of Dakṣa, son of Brahmā. After sometime Satī put an end to her life by burning herself in the *Yajña fire*, the *Yajña* was organised by her father Dakṣa. Before burning herself Satī was granted a boon by *Nārāyaṇa* that she would become the consort of Śiva in her next incarnation also. Accordingly, in her next

incarnation as Pārvatī, daughter of Menā and Himavat, was again married to Śiva. They had two sons Kārtikeya and Gaṇeśa.

Principles of Śiva Worship—

The devotees of Śiva have certain rules of conduct such as application of *'bhasma'* as *'tripuṇḍra'* on forehead and other parts of body, wearing of *rudrākṣa* which is also very beneficial in preventing and healing of heart diseases and high blood pressure and chanting of *'mahāmantra'* 'OṀ NAMAḤ ŚIVĀYA'. *'Mahāmṛtyuñjaya mantra'* is very powerful in providing long life and giving liberation to the devotees of Śiva. Dusting with the holy ashes and smearing the *'tripuṇḍra,* should not be abandoned by those. Who seek salvation. *Rudrākṣa* is a favourite bead of Śiva. It is highly sanctifying. It removes all sins by sight, contact and *'japa'*. Water and *'pañcāmṛta'* (mixture of milk, curd, ghee, honey and sugar) flowers; and leaves and fruits of bilva tree, are essential part of Śiva worship. Bilva means which removes disease, all parts of bilva tree are used for curing numerous diseases in *Āyurvedic* and *Unānī* (Greek) systems of medicine.

Śiva is worshipped in the form of *Śiva Lingam* (Nirguṇa form) and the idol as '*Saguṇa*' Form. All other gods are worshipped only in idol form. The repetition of the six syllable *'mahāmantra'* 'OṀ NAMAḤ ŚIVĀYA' provides the devotees with necessary spiritual armour to with-stand the problems in crossing the sea of this mortal world and for salvation.

'Mahāśivarātri' is considered to be the day when Śiva revealed himself to the universe and is considered to be one of the most auspicious day by Śaivites all over the country. It falls in the fourteenth day of dark fortnight in the month of *fālguna*. Fourteenth day of the dark fortnight in every month is also celebrated as Śivarātri. On *Mahāśivarātri* the devotees worship Śiva by *'pañcāmṛta'*, flowers, bilva leaves, dhatūra flowers, and fruits and sweets etc. Keeping fast on 'Mahāśivarātri' and four times worship *(cāra pahara kī pūjā)* in the night is considered to be very auspicious. Yajña, Śiva kīrtana, chanting of 'OṀ NAMAḤ ŚIVĀYA' by keeping fast should be organised through out night by keeping an *akhaṇḍa dīpa*.

Keeping fast and worship on every Monday, especially in the month of *'Śrāvaṇa'* is considered to be very auspicious. Those who wish to fulfil some desire keep a fast schedule of 16 Mondays.

Śiva *'pradakṣiṇā'* is done in a special way.The water drain in the temple should not be crossed. As soon as one reaches the drain he must return to reach the other side of the drain, thus only half *'pradakṣiṇā'* is done.

Rudra Form of Śiva—

Rudra of terrible exploits has the form of Śiva in every respect. Essentially there is no difference between Śiva snd Rudra as in the case of gold and ornaments made thereof. Their forms and activities are the same; they bestow good goal on the devotees equally. They are equally worthy of being served by all and they indulge in various divine sports. Rudra has no progenitor, no sustainer and no annihilator, He Himself is the cause of all. Viṣṇu and others are His creations, He helps them. Other beings and gods who are born get dissolved in due order but not so Rudra. Rudra gets merged in Śiva.

All worship Rudra but Rudra does not worship any one. Yet due to His favourable attitude to his devotees sometimes He worships Himself. Those who are Rudra's devotees attain state of Śiva. They need not depend on any one else. Restriction of time is for others not for Rudra, He is *Mahākāla* himself associating with *Mahākālī*.

Ardhanārīśvara—Half female incarnation of Śiva—

The half-male and half-female form of Śiva is symbolical of the process of creation by copulation.The concept is comparable to the *'sāṅkhya'* doectrine of *'puruṣa'* (cosmic soul) and *'prakṛti'* (cosmic nature) whose union produces the different units of the universe.

Right half of Ardhanārīśvara is blue coloured and left half is coral coloured. He has three eyes. Two hands of the right half hold a trident and a conch, the two hands of the left half hold a lotus flower and *pāśa*. This combined form of Śiva and Śakti is decorated with beautiful ornaments, moon and a crown on head. There is a temple of Ardhanārīśvara in Triruchhen god.

Naṭarāja—Lord of the Dance—

Naṭarāja spins out the five fold divine action of creation, maintenance, destruction, veiling and release. In the beginning is the fiery vibration, the radiant sound AUM, creation arises from the rhythm of the drum. Protection proceeds from the hand raised in the gesture of blessing, fire affects destruction and transformation. The foot aloft gives release from bondage in time. The presence of eternal peace is smybolised by the hand pointing to the lifted foot. The demon of ignorance is held postrate underfoot.

At the end of the time-cycle, Śiva as *Naṭarāja* dances the *'tāṅḍava'* the dance of the dissolution of forms, causing mountains to fall, oceans to rise, scattering the stars a whirl of transformation, so that the world may be renewed.

At Cidambaram, Tamila Nadu there is a beautiful temple of *Naṭarāja*.

Rudrāvatāra—Hanumat—

Hanumat is the incarnation of Rudra; why he has taken a form of monkey? It is known that Rāma is a worshipper of Śiva and Śiva considers Rāma as His deity. At a time when Nārāyaṇa has taken incarnation of Rāma in human form, how Lord Śiva can worship a human form. For this reason, Rudra has taken the form of a monkey to make sports.

'Mahāmantra'—OṀ NAMAḤ ŚIVĀYA—

It is a *'mahāmantra'* great *'mantra'* a shortened and more powerful version of the *'mantra'*, central to all four Vedas. It is called a *'bīja'* mantra and is very very potent mantra 'OṀ' in the six syllable *'mantra'* contains the sounds and symbols of the true aspects of God; Brahmā, Viṣṇu and Śiva and also the Mother Goddess. 'OṀ NAMAḤ ŚIVĀYA' was the first sound spoken by God, and out of that first sound or word, all of the creation unfolded.

Though there are many 'mantras', there is nothing like the holy 'mantra' uttered by Śiva.The Vedas and Śāstras alongwith their ancillaries are present in the six syllables.The smaller and more concentrated an object, the more powerful it is. In all systems of

meditation, *'japa'* is the most popular. During *'japa'* one has to do two things, chant a mantra and rotate the beads of the *'mālā'*, for Śiva *'mantra'* a rudrākṣa *'mālā'* is essentially used. After a short time of practice one gets into rhythm, the movement of the *'mālā'* becomes synchronised with the chanting of *'mantra'*. If any devotee has stablised the six syllable mantra he has learned all, heard all and performed all.

The Twelve Jyotirliṅgas of Śiva—

The Jyotirliṅgas of Lord Śiva are wholly delightful and give salvation to the devotees on seeing and touching them.

1. Somanātha: This incarnation of Śiva is stationed in the auspicious land of Saurāṣtra in the form of phallic image. It was worhipped by the moon formerly.

2. Mallikārjuna: This Jyotirliṅga is stationed on the mountain in Kṛṣṇā District of Tamila Nadu. Śiva went to his son Kārtikeya and stationed in the form of the phallic image.

3. Mahākāleśvara: It is stationed in Ujjain city. The demon Dūṣaṇa was defiler of Vedic rites a hater of Brahmaṇas and destroyer of any one. Śiva was meditated upon by the sons of Vedic Brāhmaṇas. When the demon reached Ujjain Śiva reduced him to ashes by a mere huṁkāra.

4. Oṁkāreśvara: Śiva manifested himself from his earthen phallic image devoutly installed by Brahmā. This Jyotirliṅga is stationed on the mountain Māndhātā at the bank of the river Narmadā in Madhya Pradesha.

5. Kedāreśvara: He is stationed on the mountain Kedāra. It was on the request of the two-fold incarnation of Viṣṇu named Nara and Nārāyaṇa that Śiva stayed in Kedāra.

6. Bhīmaśaṅkara: This Jyotirliṅga is stationed at the bank of river Bhīmā in Puṇe. After killing Tripurāsura Śiva took rest at this place. Śiva appeared here before a king Bhīmaka.After him the name Bhīmaśaṅkara was given.

7. Viśveśvara: This Jyotirliṅga is stationed in Kāśī and known as Kāśī Viśvanātha. He is very famous as the bestower of liberation.

8. Tryambakeśvara: At the request of Gautama and river

Godāvarī Śiva got stationed at Nāsika in the form of three Śivaliṅga representing Brahmā, Viṣṇu and Śiva.

9. Vaidyanātheśvara: He is stationed at Vaidyanātha Dhāma. Under the pretext of fetching Rāvaṇa, Jyotirliṅga was stationed in the cremation ground in Jasiḍih, Bihar.

10. Nāgeśvara: Śiva killed the demon Dāruka, a violator of virtue. By the worship of Nāgeśvara heaps of great sins perish. It is stationed near Dvārakā.

11. Rāmeśvaram: He was installed by Rāma at Setubandha, on this Śiva granted a boon of victory to Him.

12. Ghuśmeśvara: Ghuśmā was killed by Sudehya. Śiva was pleased by her devotion and stayed in the lake in the form of Jyotirliṅga, Ghuśmeśvara (Devagiri).

Some of the Famous Śiva Temples—

Paśupati Nātha, is in Nepala. The temple is famous for Śivaliṅga with five faces. The temple is constructed in Chinese and Japanese architecture.

Amaranātha is inKashmira,some consider him as Amareśvara Jyotirliṅga, Citiliṅga (Shivakanchi), Jambukeśvara Mahādeva (South), Tejoliṅga (Tamil Nadu), Kālahastīśvara (Andhra), Ākāśmūrti (Cidambaram), Sundareśvara (Tamila Nadu), Tyāgarājeśvara (South), Gaurī Śaṅkara (M.P.) Dākeśvara Mahādeva (Kanakhal), Bhīmaśaṅkara (Nainitala), Dugdheśvara Mahādeva (Deoria), Nāgeśvara Mahādeva (Ayodhya), Viśvanātha (Tenkashi), Liṅgarāja (Orissa), Ekliṅgeśvara (Rajasthana), Hātakeśvara (Gujarata), Tārakeśvara (Calcutta), Jageśvara (Almora) and Gopeśvara Mahādeva (Vrindavana).

Śakti

Śiva and Śakti are one and the same with different names and forms. The worship of Brahma in the male form is known 'Bhagavān' or 'Īśvara' and in female form we call as '*Bhagavatī*' or '*Īśvarī*'. More importance is attached to '*Devī*' over '*Deva*'. We, therefore, always say *Gaurī-Śaṅkara*, *Rādhā-Kṛṣṇa*, *Sītā-Rāma* and *Lakṣmī-Nārāyaṇa*. Both of them take incarnation *(avatāra)* whenever necessity arises to give protection from bad elements or to establish virtues and '*Dharma*'.

Śakti and *Śaktimān* are inseparable and the one alone cannot have an independent state of existence. *Śaktī* cannot exist without *Śaktimān*. Without *Śaktimān* where will she exist? It is said that without the blessings of *Śaktī* or Mother Goddess the devotees cannot achieve what they want to achieve in their *'sādhanā'*. In fact, followers of *Śakti* (Śākta) attach more importance to Śakti and the Śaivites *(Śaiva)* attach more importance to Śiva.

Mahākālī, Mahālakṣmī and Mahāsarasvatī are the three chief Śaktis. Mahākālī is *Rudrāṇi Śakti* and is responsible for destruction, due to her terrible work she is dark in complexion. Mahālakṣmī is Viṣṇu Śakti *(Vaiṣṇavī)* is responsible for maintenance and is of Golden complexion. Mahāsarasvatī is Brahma Śakti *(Brahmāṇī)* due to her creative work she is white in complexion.

Methods of Śakti Worship—

The worship of Śakti is usually done for the sake of acquiring certain divine powers *(siddhis)*. However, many devotees of Śakti worship without any selfish motive *(niṣkāma)*. For instance Rāma Kṛṣṇa Paramahaṁsa has been a great devotee of Mahākālī Śakti. In Śākta doctrine there are three methods of worship of Śakti, they are : first *'Dakṣiṇa Mārga'*, second *'Miśra Mārga'* and third *'Vāma Mārga'*.

Out of these three kinds of worship, the first is considered to be the best of all the methods. There is ample literature available for this method. *'Miśra Mārga'* as the name suggests, takes a middle course between the first and the third methods of Śakti worship. *'Vāma Mārga'* is cosidered to be the worst in all the three methods of Śakti worship, since the followers of this method have taken a wrong meaning and started the use of *'Pañca Makāra' (māṁsa, madirā, mīnam, mudrā, maithuna)*. The use of wine and meat has mainly been used by *'Rājasika'* and *'Tāmasika'* devotees only. *'Vāma Mārgī'* have bad intentions *(āsurī pravṛtti)* in their sādhanā, and acquire 'Āsurī powers' *(āsurī siddhis)*. They harm and kill people and try to change the mind of the people in a wrong

direction. The well versed *'Vāma Mārgī' (tāntrikas)* are very harmful to the society. This worship is no worship at all.

Principles of Śakti Worship—

Dakṣiṇa Mārgī follow certain code of conduct such as Yajña, recitation of Śrī Durgā Saptaśatī, repetition of *'Navārṇa Mantra'* and *'Yantra Sādhanā'*. Srī Durgā Saptaśatī is a very powerful book of Durgā, in which detailed description of Bhagavatī Durgā is given. There are 700 hymns in Durgā Saptaśatī which are considered as *'mantras'*. By its recitation the Śakti devotees are granted all the necessary benefits of the world and spiritual advancement.

Durgā Saptaśatī is divided into three parts, first part *(prathama caritra)* consisting of only first chapter.The middle part *(madhyama caritra)* consists of 2-4 chapters and last part *(uttara caritra)* consisting of 5-13 in all 9 chapters. In the beginning and at the end of the recitation one must do the 'Japa' of *'Navārṇa Mantra'* at least 10, 28 or 108 times. Before the recitation of Śrī Durgā Saptaśatī *'Kavaca', Argalā* and *Kīlaka* and in the end three *'rahasyas'* must also be included in the recitation. During recitation an *'akhaṇda dīpa'* is very beneficial.

Navārṇa Mantra—

Navārṇa Mantra *(Oṁ Aiṁ Hrīṁ Klīṁ Cāmuṇḍāyai Vicce)* is a very powerful mantra in the hands of the devotees of 'Mother Goddess'. Repetition of this mantra is synchronised by rotating on a mālā, preferably of red sandal wood.

In 'Navārṇa Mantra' *'Aiṁ'* is Sarasvatī *'bīja'*, it has two parts *Ai+bindu. Ai* means Sarasvatī and *bindu* means removal of all kinds of agonies or worries. Meaning thereby that Mother Sarasvatī will remove all our agonies and problems. Klīṁ is *Kṛṣṇa* or Kālī 'bīja'. It consists of four parts *ka+la+ī+bindu,* it means Kṛṣṇa, Īndra, desire and to provide prosperity. *Cāmuṇḍā* means Mother Goddess *Cāmuṇḍā* in the form of truth, consciousness and bliss. *Vicce* means, to know."The *'mantra'* is briefly translated as we make efforts by worship and meditation so that we should understand Mahākālī, Mahālakṣmī and Mahāsarasvatī in the form of truth, consciousness and bliss".

Yantra Sādhanā—

In India *'tāntrika sādhanā'* is being practised from time immemorial which includes *'mantra'*, *'tantra'* and *'Yantra*, Sādhanā. Śrī-Yantra Sādhanā has a special place in 'tāntrika sādhanā'. It should be done with the help of 'well-versed *tāntrika'*. Mere book knowledge will give harm rather than any benefit of use. World mathematicians wonder and are unable to understand the development and the secrets of 'Yantra Sādhanā' in India. Since this concept was developed through divine powers, Yantra are made on gold plate, silver plate, copper plate or preferably on 'bhoja patra'. After the Yantra is established *(prāṇa pratiṣṭhā)* at a proper place, it is worshipped by ṣodaśopacāra. 'Yantra Sādhanā' is considered more powerful than idol worship.

Sacrifice (balidāna)—

'Bali' means, service or to worship. There is no place for *'bali'* or sacrifice in *'dakṣiṇa mārga'* however it is known only in *'vāma mārga'*. At the end of the worship one has to sacrifice everything so that the devotee has completely removed the difference between himself and the deity. However, if one is unable to sacrifice himself he can sacrifice lust and anger, secondly, one can sacrifice some of his things which he likes most such as any sweet or vegetable. The sacrifice of lust, anger etc., is in reality the secret of sacrifice or offering.

'Nava-Rātri'—The Auspicious Period for Śakti Worship—

'Nava-Rātri' is considered very auspicious for the worship of Śakti and also for acquiring special psycline powers *(siddhis)*. In all four *'Nava-Rātri'*, *'Caitra'*, *'Āṣadha'*, *'Āśvina'* and *'Māgha'* are celebrated during lunar fortnight for a period of nine days from 'Pratipadā' to 'Navamī'. Out of these only two have become more popular, *Caitra* and *Āśvina Nava-Rātris*. They are celebrated widely.

'Nava-Rātri' is made up of two words 'Nava+Rātri'. *'Nava'* means new and *'Rātri'* means night. During this period devotees of Śakti take up various schedules if worship such as recitation of Śrī Durgā Saptaśatī and its *yajña* ceremony, 'Japa' of a Navārṇa

mantra, recitation of Śrimad Devībhāgavata etc. Keeping on *akhaṇḍa dīpa* is also considered very auspicious. To keep a fast on all the nine days is very beneficial however many devotees who cannot keep fast on all the nine days eat only one meal everyday during 'Nava-Rātri,. Devotees also offer food, ornaments, clothes etc., to nine girls considering them in the form of '*Devīs*'

Forms of Śakti and Śakti-Pīṭha—

Dakṣa organised a yajña in which he did not invite Śiva and Śakti, as he had malice with Śiva. She showed her terrible form of Kālī. Seeing Her terrible form Śiva was so much frightened that He wanted to leave the place, upon this ten forms namely *Kālī, Tārā, Chinnamaśtā, Dhūmāvatī, Baglāmukhī, Kamalā Tripurabhairavī, Bhuvaneśvarī, Tripurasundarī* and *Mātaṅgī* appeared from Devī to stop Śiva who was leaving Kailāsa. All of these ten forms of Śakti are known as '*Mahāvidyāḥ*'.

After reaching the fire ceremony at her fathers place Satī put an end to her life. Śiva kept her body on His shoulders and started moving and dancing furiously in all directons and that whole atmosphere became like that of a total destruction *(mahāpralaya)*. Viṣṇu was requested by 'Devas' to do something about it, on this he used his discus missile to cut the body of Satī into pieces. Wherever the body parts and her jewellery fell they turned out to be 51 Pīṭhas. Some consider as 108 'Śakti-Pīṭha' in India or out side India.

Numerous temples and 86 Śakti Pīṭha are in Kashī. Some of the famous 'Śaktī Pīṭha' are Annapūrṇā (Kashi), Caṇḍī Devī, (Haridvara), Nainā Devī (Nainitala), Pārvatī Pīṭha (Kanakhala), Kālī (Calcutta), Kāmākhyā Devī (Gauhati), Cāmuṇḍā (Mysore), Vaiṣṇo Devī (Jammu), Ambājī (Gujarata), Jvalamukhī (Kangra), Kāmākṣi (Kancipuram), Nandī Devī (Almora), Purṇagiri (Bareilly), Bhadrakālī (Vijayavada), Mumbā Devī (Bombay), Kanyā Kumārī (Tamila Nadu), Mīnākṣī (Tamila Nadu) and Guheśvari Devī (Nepala).

Śakti—The Mother—

The importance which Hindus attach to Devī worship is indeed great, mother has been given first place *(mātṛdevo bhava,*

pitṛdevo bhava, ācāryadevo bhava). The relationship of the mother and her child is quite natural and that with Mother Goddess it also holds good. Therefore the Mother's devotee do not have any gap in between, which usually is the case with the father. Mother Goddess is the form with all the fine qualities combined in one. When the devotee of Mother reaches in her lap of the form of truth, consciousness and bliss, he attains what he has desired for achievements. His goal is finally reached.



शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके।
गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदसङ्गः ॥

(Therefore) hearing of the most auspicious descents and deeds of Śrī Hari (wielder of the discus) and singing His names denoting His descents and actions, well-known in the world, without any fear of being mocked at, one should move about free from attachment.

(Śrīmad Bhāgavata Xi.ii.39)

God is independent. He dispenses the fruits of actions of the Jīvas. He is all-merciful. It is through His power that you see, hear and talk. Whatever you hear, is God. God works through your hands and eats through your mouth. On account of sheer ignorance you have totally forgotten Him.

—Sivananda

As the world and The Supreme Soul *(Paramātmā)* are clearly two different entities, in the same way our body and I (ourself) are two from the very beginning and will remain two for ever, they can't have identity. Therefore God in the Gītā has declared, "*Know that both Prakṛti and Puruṣa are eternal* (Gītā XIII. 19).

—Swami Ramsukhdas



Kali — Das

Samskrt

Kālidāsa: The Great Śaivite of Saṁskṛta Literature

—Purna Chandra Ojha

Kālidāsa, the luminous star in the firmament of Saṁskṛt literature, has earned his name and fame in every nook and corner of the world for his immortal contribution to the world famous literature, i.e. Saṁskṛit literature. A tug of war arises among the scholars in every sphere of life of Kālidāsa. Till now no trustworthy information regarding the personal history of Kālidāsa has been traced out. Similarly, though it has been conclusively proved that Kālidāsa was a great Śaivite even then in some cases the scholars differ in their opinions. So before going to prove Kālidāsa a great Śaivite, we are to discuss in brief the opinions of some scholars that go against his religious persuastions.

In initio, we should discuss the opinions given by the paṇḍitas of Bengal. They are of the opinion that Kālīdāsa was verily a Śākta. To justify their opinions they lay down the following idea—

Legend says that Kālidāsa was a great truant from his childhood and was an illiterate, so to say an idiot. But due to the grace of Goddess Kālī he could become a great poet, the poet of the world *(viśvakaviḥ)*, only because of this he was named as Kālidāsa, the attendant (servant) of Kālī *(Kālyāḥ Dāsaḥ=Kālidāsaḥ)*. As Kālī, the state-goddess of Bengal, the Paṇḍitas of Bengal say that Kālidāsa was really a man of Bengal origin and the devotee of mother Kālī. So in this way Kālidāsa was a Śākta. But this view has been discarded by scholars due to the lack of proofs.

Secondly the Vaiṣṇavites say that Kālidāsa was a Vaiṣṇavite, and owing to this he could write 'Raghuvaṁśam', one of the five great epics of Saṁskṛta literature where he has given a vivid

description of all the Raghu-kings, especially of Rāmacandra, the incarnation of Lord Viṣṇu.

This opinion has also been refuted by scholars. Some scholars say that the work Raghuvaṁśam was written by Kālidāsa in his old age and this was his last work and he was compelled to write this Kāvya being instructed by a mendicant. About this the legend follows like this—

When Kālidāsa began to compose the naked verses mainly on the amorous play of Śiva and Pārvatī during their union for the birth of Kārtikeya, in his kāvya 'Kumārasaṁbhavam', Pārvatī appeared before him and said, 'O Kālidāsa ! you are just like my son and due to me you have become a great paṇḍita but as a son how could you dare to compose such type of amorous verses. So I curse you to be a leper. Being cursed by Pārvatī, Kālidāsa did not proceed to write 'Kumārasaṁbhavam'. So it was said that originally Kālidāsa has written only eight (8) cantoes. To be freed from the curse of Pārvatī, Kālidāsa took the refuge of a stoic. The stoic instructed him that if he wrote any Kāvya on the character of God Rāmacandra, he might be recovered from his disease and can restore his health as before. So Kālidāsa wrote 'Raghuvaṁsam' and was cured from leprosy. It may be true or false, but Kālidāsa was not a Vaiṣṇavite. In the first stanza (verse) of this Kāvya he has implored his desired deity Parameśvara (Śiva) with Pārvatī, both the parents of the worlds—

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥

"For the correct understanding of words and their meanings I bow down to Pārvatī and Parameśvara, the parents of the universe who are contently united with each other, like word and its meanings". Some paṇḍits giving different types of comments on this verse say that Kālidāsa has not actually invoked Śiva only but also has invoked Viṣṇu side by side. They interpret the verse as: *pitarau* here means *pitā ca pitā ca* meaning father and father=two fathers. These two fathers are *pārvatī parameś-varau=pārvatīpaḥ* means Śiva *Pārvatī Pāti rakṣatīti Pārvatīpaḥ* and *Rameśvaraḥ* means Viṣṇu *(Ramāyāḥ Īśvaraḥ)*.

In this way they say that Kālidāsa has bowed down to both *Śiva* and *Viṣṇu* because both these gods are eternally related to each other. *(Na vinā Śaṅkaraṁ Viṣṇurna vinā keśavaṁ Śivaḥ)*. But this commentary is quite pedantic; not indicates the actual meaning of the verse. Really Kālidāsa has invoked the Goddess Pārvatī and Parameśvara Śiva, the parents of the world.

Now we should discuss how Kālidāsa has been proved a great Śaivite in Saṁskṛta literature.

In the opening stanza of each of his plays he has invoked his designed deity Śiva as he has done in *'Raghuvaṁśa'* mentioned above. In *'Mālavikāgnimitram'* Kālidāsa has invoked Śiva as follows—

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः ।
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः पुरस्ताद्यतीनाम् ॥
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः ।
सन्मार्गालोकनाय व्यपनयतु स वस्तामसीं वृत्तिमीशः ॥

Similarly the *nāndīpāṭha* of the play *'Vikramorvaśīyam'* is to be cited here—

वेदान्तेषु यमाहुरेकपुरुषं व्याप्य स्थितं रोदसी ।
यस्मिन्नीश्वर इत्यनन्यविषयः शब्दो यथार्थाक्षरः ॥
अन्तर्यश्च मुमुक्षुभिर्नियमितप्राणादिभिर्मृग्यते ।
स स्थाणुः स्थिरभक्तियोगसुलभो निःश्रेयसायास्तु वः ॥

In the world famous drama *'Abhijñānaśākuntalam'* Kālidāsa has implored the eight-formed Śiva for the welfare of the spectators—

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री,
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।
यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः ॥

The last stanza of Śakuntalā has also a direct reference to Lord Śiva: *'mamāpi ca kṣapyatu nīlalohitaḥ'* (Sak-VIII. 38).

The originality or the new-ness that Kālidāsa has shown in *'Śākuntalam'* and for which the drama has topped the list is the entrance of the sage 'Durvāsā'. This Durvāsā is the incarnation of

Śiva as mentioned in differnt purāṇas. As a Śaivite Kālidāsa took Durvāsā in his drama otherwise he could have taken other sages like *Viśvāmitra*.

'Meghadūtam' (the cloud-Messenger) is one of the master pieces of Kālidāsa which is knwon as the best type of lyric-poems in the world. Here Kālidāsa has described Mahākāla—Śiva of Ujjaini demurely. The ślokas (verses) of 'Megha-Dūtam' like 1.40, 1.6, 1.54, 1.56, 1.59 and 1.60 are to be taken into account to prove Kālidāsa's religious attitude as Śaivite.

In 'Kumāra-Saṁbhavam' Śiva Himself is the hero of the epic and the total epic has been devoted to Lord Śiva, goddess Pārvatī and their worthy son Kārtikeya, the commander-in-chief of the heaven who in the grim and gory battle killed the demon Tārakāsura.

In the very first verse of this Kāvya—'Kumārasaṁbhavam' Kālidāsa has given a clear geographical description of the mountain Himālayas, the so called father-in-law of Lord Śiva as mentioned in different srciptures. So Kālidāsa said—

अस्त्युत्तरस्यां दिशि देवतात्मा
हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य
स्थितः पृथिव्या इव मानदण्डः ॥

(Kumārasaṁbhava I.1)

The glory of Śiva is markedly described in 'Kumāra-Saṁbhavam' as—

तत्राग्निमाधाय समित्समिद्धं स्वमेव मूर्त्यन्तरमष्टमूर्तिः ।
स्वयं विधाता तपसः फलानां केनापि कामेन तपश्चचार ॥

(Kumārsaṁbhava I.57)

He, the eightformed Śiva, the bestower of the fruit of penance himself, having set up a fire there, which he kindled with sacrificial wood and which was another manifestation of himself, practised austerities with some object unknown.

Similarly in canto-II, Kālidāsa mentions—

स हि देवः परं ज्योतिस्तमः पारे व्यवस्थितम् ।
परिच्छिन्नप्रभावर्द्धिर्न मया न च विष्णुना ॥

(Kumārsaṁbhava II.58)

That God Śiva is the highest lustre (supreme spirit) reigning beyond the region of darkness, the quality of Tamasa; He, the extent of whose prowess cannot be accurately fathomed either by me (a pigmy) or by Lord Visnu.

The description of Śiva absorbed in ascetic contemplation given by Kālidāsa in canto-III not only touches the mind but also touches the heart of every reader or a worshipper of Śiva as—

स देवदारुद्रुमवेदिकायां शार्दूलचर्मव्यवधानवत्याम् ।
आसीनमासन्नशरीरपातस्त्रियम्बकं संयमिनं ददर्श ॥
पर्यङ्कबन्धस्थिरपूर्वकायमृज्वायतं संनमितोभयांसम् ।
उत्तानपाणिद्वयसंनिवेशात्प्रफुल्लराजीवमिवाङ्कमध्ये ॥
भुजङ्गमोन्नद्धजटाकलापं कर्णावसक्तद्विगुणाक्षसूत्रम् ।
कण्ठप्रभासंगविशेषनीलां कृष्णत्वचं ग्रन्थिमतीं दधानम् ॥
किंचित्प्रकाशस्तिमितोग्रतारैर्भ्रूविक्रियायां विरतप्रसङ्गैः ।
नेत्रैरविस्पन्दितपक्ष्ममालैर्लक्ष्यीकृतघ्राणमधोमयूखैः ॥
अवृष्टिसंरम्भमिवाम्बुवाहमपामिवाधारमनुत्तरङ्गम् ।
अन्तश्चराणां मरुतां निरोधान्निवातनिष्कम्पमिव प्रदीपम् ॥
कपालनेत्रान्तरलब्धमार्गैर्ज्योतिः प्ररोहैरुदितैः शिरस्तः ।
मृणालसूत्राधिकसौकुमार्यां बालस्य लक्ष्मीं ग्लपयन्तमिन्दोः ॥
मनो नवद्वारनिषिद्धवृत्ति हृदि व्यवस्थाप्य समाधिवश्यम् ।
यमक्षरं क्षेत्रविदो विदुस्तमात्मानमात्मन्यवलोकयन्तम् ॥

(Kumārasaṁbhava III.44-50)

"Kandarpa, the fall of whose body was at hand, saw Śiva, the three-eyed god, absorbed on ascetic meditation, seated on an altar of the Devadāru tree, covered over with a tiger's skin, the fore-part of whose body erect in a pose called Vīrāsana, who was sitting straight and fully drawn up, both of whose shoulders were a little bent, and on whose lap there lay as it were a full-blown lotus owing to his two hands being placed there with the palms turned upwards; the mass of whose matted hair was gathered upwards and tied with a serpent; who had a double string of Rudrākṣas hanging down from his ears; and wore a black antelopes hide with knots appearing still more darkish on account of the complexion of his neck; who was also looking steadfastly at

the top of his nose with his eyes; the fierce pupils of which were motionless and shining but a little, which had deserted from the habit of knitting the brows, the thick lashes of which were not moving, and the vision of which was turned downwards; who on account of the suspension of the vital airs appeared like a cloud not blustering up to burst into a shower, or like a reservoir of water unruffled with ripples, or like a burning lamp steady in a place free from wind; who was putting into shade the grace, softer than that of lotus—fibres, of the young moon, by the rays of light shooting forth from his head, having got a passage through the eye in the cranium; and who, having fixed in his heart his mind, with its operations through the nine gates of senses entirely suspended and completely under the influence of concentration, was realizing in himself his own self, whom the seers called the Eternal."

In conto-V of K.S. it is said by Pārvatī in the pen of Kālidāsa that none are there who know the Trident holder Śiva for what he really is—

न सन्ति याथार्थ्यविदः पिनाकिनः

(Kumārasambhava V.77)

Again in the same place it is said that the shape of (Śiva) whose form is the universe cannot be determined easily.

न विश्वमूर्तेरवधार्यते वपुः

(Kumārasambhava V.78)

In this way if we go in detail through the works of Kālidāsa then we can easily trace out that certainly Kālidāsa was a great Śaivite found in Saṁskṛt-literature. So minutely looking into the fact, all the scholars, both eastern and western unanimously came to the final point that Kālidāsa was a great Śaivite. So prof. R.M. Bose says: "The consensus of scholars' opinion regarding the poet's religious persuance appears definitely in favour of the contention that he was a Śaivite, though by no means a sectarian........"

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Lord Śiva and His Worship

—Swami Sivananda

In Me the Universe has its origin,
In Me alone the whole subsists;
In Me it is lost—this Śiva
The timeless, It is I Myself.
Śivohaṁ! Śivohaṁ! Śivohaṁ!

Glory of Lord Śiva—

Oṁ. I bow with folded hands to Lord Śiva who is the Lord of the universe, who is the destroyer of egoism, lust and anger, who is the Lord of Umā (also called Gaurī and Gaṅgā), who is full of light, knowledge, and bliss, who is the Lord of yogīs, who is the storehouse of knowledge and who is known by the various names of Mahādeva, Śaṅkara, Hara, Śambhu, Sadāśiva, Rudra, Śūlapāṇi, Bhairava, Umā-Maheśvara, Nīlakaṇṭha, Trilocana or Tryambaka (the three-eyed). Viśvanātha, Candraśekhara, Ardhanārīśvara, Parama Śiva, Digambara, Dakṣiṇāmūrti, etc.

When Brahmā and Lord Viṣṇu went to find out the head and feet of Lord Śiva, He assumed an infinite expansive blaze of light. They were baffled in their attempts.

How merciful He is ! How loving and kind He is ! He is an embodiment of renunciation, mercy, love and wisdom. It is a mistake to say that He is the destroyer. Lord Śiva in reality is the regenerator. Whenever one's physical body becomes unfit for further evolution in this bitrh—either by disease, old age or other causes—He at once removes this rotten physical sheath and gives a new, healthy, vigorous body for further quick evolution. He wants to take all His children to His lotus feet quickly. He desires to give them His own status. It is easier to please Śiva than Hari. A little divine love and devotion, a little chanting of his mantra is quite sufficient to infuse delight in Śiva. He gives boons to His devotees quite readily. How large is His heart ! He gave His own

bow to Arjuna without any difficulty, for his little penance. He gave precious boon to Bhasmāsura. In Kālahasti near Tirupati He gave a darśana to Kaṇṇappanayanār, the devoted hunter who plucked his two eyes to replace the weeping eyes in the mūrti (image). In Cidambaram even the untouchable pariah saint, Nandan, had darśana of Lord Śiva.

Lord Śiva ran with tremendous speed to make the boy Mārkaṇḍeya immortal when he was in the clutches of Yama, the god of death. He initiated the four virgin youths—Sanaka, Sanandana, Sanātaṇa and Sanatkumāra—into the mysteries of jñāna in the form of Guru Dakṣiṇāmūrti. In Madurā in southern India, He assumed the form of a boy and carried earth on his head for a devoted lady when a dam was erected in the Vaigai river. Look at the unbounded mercy for His devotees.

How magnanimous and self-effulgent He is ! He lived in the house of Pattinattu Svāmī in southern India for several years as his adopted son and disappeared after leaving a note saying: 'Even the broken needless will not follow you after your death'. The reading of this note was the starting point for attainment of jñāna for Pattinattu Svāmī.

Haṭha Yogīs awaken the *kuṇḍalinī śakti* that is lying dormant in the *mūlādhāra cakra* by *āsana, prāṇāyāma, kumbhaka, mudrā* and *bandha;* take it above through the different *cakras* (centres of spiritual energy)—*svādhiṣṭhāna, maṇipūra, anāhata, viśuddhi and ājñā,* and join it with Lord Śiva at the *sahasrāra,* the thousand petalled lotus at the crown of the head. They drink the nectar of immortality. When the Śakti is united with Śiva, full illumination comes for the Yogī.

Lord Śiva represents the destructive aspect of Brahma. That portion of Brahma that is enveloped by the aspect of māyā where tamas is predominant, is Lord Śiva, who is the all-pervading Īśvara and who also dwells in Mount Kailāsa. He is the store-house of wisdom. Śiva minus Māyā (Pārvatī or Kālī or Durgā) is pure nirguṇa Brahma. With Māyā He becomes the saguṇa Brahma for the purpose of pious devotion of His devotees. Rāma Himself worshipped Lord Śiva at the famous

Rāmeśvaram. Devotees of Rāma must worship Lord Śiva also. Lord Śiva is the Lord of ascetics and Lord of yogis.

Pictures of Lord Śiva have great symbolic meaning. The triśūla (trident) that is held in His right hand represents the three guṇas—sattva, rajas and tamas. That is the emblem of sovereignty . He wields the world through these three guṇas. The ḍamarū (small drum) in His left hand represents the śabda Brahma (sound). It represents Oṁ from which all language are formed. It is He who formed theSaṁskṛta language out of the ḍamarū sound.

The wearing of the crescent moon on His head indicates that He has controlled the mind perfectly. The flow of the Ganges represents the nectar of immortality. The elephant symbolically represents pride. Wearing the skin of the elephant denotes that he has controlled pride. The tiger represents lust. His sitting on the tiger's skin indicates that he has conquered lust. His holding a deer in one hand indicates that He has removed the tossing of the mind. (Deer jumps from one place to another swiftly. The mind also jumps from one object to another). His wearing of serpents on the neck denotes wisdom and eternity. Serpents live for a number of years.

He is the three-eyed one, in the centre of whose forehead is the third eye, the eye of wisdom. Nandī, the bull that sits in front of the Śiva-liṅgam represents praṇava (Oṁ). The liṅgam represents advaita (non-duality). It points out, "I am one without a second."

The Śiva Liṅgam—

The popular belief is that the Śiva Liṅgam reresents the phallus or the virile organ, the emblem of the generative power or principle in nature, this is not only a serious mistake but a grave blunder. In the post-vedic period, the liṅgam became symbolical of the generative power of Lord Śiva. Liṅgam is the differentiating mark. It is certainly not the sex mark. You will find in the *Liṅga-Purāṇa:*

"The foremost liṅgam which is primary and is devoid of smell, colour, taste, hearing, touch, etc., is spoken of as prakṛti (nature)".

Liṅga means mark in Saṁskṛta. It is a symbol which points to an inference. When you see a big flood in a river, you infer that there

had been heavy rains the previous day. When you see smoke, you infer that there is fire. This vast world of countless forms is a liṅgam of the omnipresent Lord. The Śiva Liṅgam is a symbol of Lord Śiva. When you look at the Liṅgam, your mind is at once elevated and you begin to think of the Lord. Lord Śiva is really formless. He has no form of His own and yet all forms are His forms. All forms are pervaded by Lord Śiva.

There is a mysterious power or indescribable *Śakti* in the Liṅgam. to induce concentration of the mind. Just as the mind is focussed easily in crystal gazing, so also the mind attains one pointedness when it looks at the Liṅgam. That is the reason why the ancient ṛṣis of India and the seers have prescribed Liṅgam. for being installed in the temples of Lord Śiva. The Śiva Liṅgam speaks to you in the unmistakable language of silence: 'I am one without a second. I am formless.'

Pure, pious souls only can understand this language. A curious, passionate, impure foreigner of little understanding or intelligence says sarcastically, "Oh! The Hindus worship the phallus or sex organ. They are ignorant people. They have no philosophy." When a foreigner tries to learn Tamil or Hindustāni language, he first tries to pick up some vulgar words. This is his curious nature. Even so, the curious foreigner tries to find out some defects in the worship of symbols. Liṅgam is only the outward symbol of the formless being, Lord Śiva, who is the indivisible, all-pervading, eternal, auspicious ever-pure, immortal essence of this vast universe, who is the undying soul seated in the chambers of your heart, who is your indweller, innermost Self or Ātman, and who is identical with the supreme Brahma.

Sphatikaliṅgam (crystal liṅgam) is also a symbol of Lord Śiva. This is prescribed for worship of Lord Śiva. It is made of quartz. It has no colour of its own but takes on the colour of the substances which come in contact with it. It. represents the nirugṇa Brahma or the attributeless supreme Self or formless and attributeless Śiva.

For a sincere devotee, the **Liṅgam** is not a block of stone. It is

all radiant light and consciousness. It talks to him, makes him shed profuse tears, produces horripilation and melting of the heart, raises him above body consciousness and helps him to commune with the Lord and attain nirvikalpa samādhi. Lord Rāma worshipped the Śiva Liṅgam at Rāmeśvara. Rāvaṇa, the learned scholar, worshipped the golden Liṅgam. What a lot of mystic śakti there must be in the Liṅgam.

Kailāsa hills in Tibet are a huge range with a central, beautiful, naturally carved and decorated shining peak, eternally clad with silvery snow. They are 22,980 feet above sea level. (Some take the height to be 22,028 feet.) One particular peak, Mt. Kailāsa, is in the form of a natural, huge Śiva Liṅgam(it symbolises the gross universal form of God). This is worshipped from a distance as the form of Lord Śiva. There is neither a temple nor a pujārī nor a daily pūjā there. (I had the fortune to have darśana of Kailāsa through the grace of Lord Śiva on July 22nd 1931. I even climbed with panting breath to the foot of Kailāsa peak where the Indus takes its origin. It is very picturesque soul-stirring scenery. You will have to ascend from Didipha Guha, the first halting stage in the perambulation around Kailāsa. The Indus gushes out as a small streamlet through blocks of ice from behind the back portion of Kailāsa peak. Though in the pictures of Lord Śiva it is shown that the Ganges flows from His head, it is really the Indus that takes its origin from the head of Śiva (Kailāsa) in the physical plane. Perambulation around Kailāsa covers 30 miles. It takes three days. On the way comes the famous and sacred Gaurī Kuṇḍa which is eternally covered with snow. You will have to break the snow when you take a bath there.

The twelve jyotirliṅgams of Lord Śiva are in the follwing places:

1.Somanātha in Gujarata.
2.Mallikārjuna in Śri Śaila Parvata near Tirupati.
3.Mahākālī in Ujjain in Gwalior district.
4.Oṁkāreśvara on the bank of the Narmadā in Amaleśvaram.
5.Baijanātha near Gaya.

6. Nāganātha in Southern India.

7. Kedāranātha in Himālayas in the district of Garhvala.

8. Tryambaka, near the source of the Godāvarī in the Nasika district.

9. Rāmeśvaram, in Ramanad district.

10. Bhīma Śaṅkara, near Puna.

11. Viśvanātha in Benares.

12. Griśneśvara (Gokarna) in Karavara District.

Even if people remember the Lord in these twelve places both morning and evening, the sins of seven births will be destroyed.

In Southern India there are five famous ŚivaLiṅgams which represent the five elements.

1. In Syali, Tanjore district, there is pṛthvī (earth element) Liṅgam.

2. In Tiruvana Koil, Tricinapally district, there is āp (water element) Liṅgam. The Liṅgam is always in water.
(Tiruvana Koil is otherwise known as Jambukeśvaram.)

3. In Kālahastī, North Arcot district, there is vāyu (air element) Liṅgam.

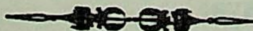
4. In Tiruvannamalai, via Villupuram Junction, North Arcot district, there is the tejo (fire element) Liṅgam.
(Aruṇācaleśvara.)

5. In Cidambaram, there is the ākāśa (space element) Liṅgam.



Remember: When one has acquired these sixfold riches there well forth in the heart a burning desire for final beatitude—God-realization. At this stage the striver forgets everything else and betakes himself with a firm resolution to spiritual practices. His mind and senses, intellect and reason, all turn introvert and unflinchingly take to the path of God-realization. Hence those who resort to inactivity under the name of dispassion are absolutely deluded.

—Hanumanprasad Poddar



The Divine Mother

—Swami Vivekananda

Śāktas worship the Universal Energy as Mother, the sweetest name they know; for the mother is the highest ideal of womanhood in India. When God is worshipped as "Mother", as Love, the Hindus call it the "right-handed" way, and it leads to spirituality but never to material prosperity. When God is worshipped on His terrible side, that is, in the "left-handed" way it leads usually to great material prosperity, but rarely to spirituality; and eventually it leads to degeneration and the obliteration of the race that practise it.

Mother is the first manifestation of power and is considered a higher idea than father. With the name of Mother comes the idea of Śakti, Divine Energy and Omnipotence, just as the baby believes its mother to be all-powerful able to do anything. The Divine Mother is the Kuṇḍalinī (coiled up power) sleeping in us; without worshipping Her, we can never know ourselves. All-merciful, all-powerful, omnipresent are attributes of Divine Mother. She is the sum total of the energy in the universe. Every manifestation of power in the universe is "Mother". She is life, She is intelligence, She is love. She is in the universe yet separate from it. She is a person and can be seen and known (as Śrī Rāmakṛṣṇa saw and knew Her). Established in the idea of Mother, we can do anything. She quickly answers prayer.

She can show Herself to us in any form at any momet. Divine Mother can have form (Rūpa) and name (Nāma) or name without form; and as we worship Her in these various aspects we can rise to pure Being, having neither form nor name.

The sum total of all the cells in an organism is one person; so each soul is like one cell and the sum of them is God, and beyond that is the Absolute. The sea calm is the Absolute; the same sea in waves is Divine Mother. She is time, space, and causation. God

is Mother and has two natures, the conditioned and the unconditioned. As the former, She is God, nature, and soul (man). As the latter, She is unknown and unknowable. Out of the Unconditioned came the trinity; God, natrue, and soul, the triangle of existence. This is the Viśiṣṭādvaitiṣt idea.

A bit of Mother, a drop, was Kṛṣṇa, another was Buddha, another was Christ. The worship of even one spark of Mother in our earthly mother leads to greatness. Worship Her if you want love and wisdom.



इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिमुपैति साक्षात् ॥

In the votary of God O king, who worships uninterruptedly as aforesaid the feet of Śrī Hari (the immortal Lord), Devotion, a distaste for the enjoyments of the world and direct knowledge of God appear (simultaneously); and through them he directly attains (the State of) supreme peace.

(Śrīmad Bhāgavata XI.ii. 43)

Plunge in selfless service. Selfless service purifies the heart and opens it for the receipt of divine light. Learn a lesson from the ancient culture and work for the uplift of the country and welfare of the world. Service of humanity is the best work of life. Live to benefit mankind. He is true to God who is true to man.

—Sivananda

Remember: Idlers and those who shirk work often seek to dissemble or justify their indolence and inactivity under the masquerade of submission or dispassion; but, really speaking, it is nothing but transgression on their part.

—Hanumanprasad Poddar

Secret of Śiva's Bliss and Happiness

—Dandi Swami Ganganand Tirth

From time immemorial people have been continuously endeavouring to seek permanent happiness but somehow or other it has remained elusive. It is not that they have been totally a failure. Happiness did come to them but only for a short while and again slipped away from their hands. Their condition has been mostly like a person groping in darkness for a long time to find a candle and match-stick to light the room. Ultimately when he did find these two things and successfully lighted the room, the wind came and blew out the candle and left him in darkness once again. This struggle between light and darkness, between joy and suffering has been constantly going on and even till today the secret of permanent happiness has remained a secret.

From the common experience it is observed that when a child is crying, he stops as soon as a small toy is given in his hands and he becomes happy. But the same child, when he grows old, is not attracted by the same toy. The happiness which it infused during childhood is not there any more. The child has grown into a boy and now he is more fond of friends and games. He is not bothered even for his food. When the mother calls him to come and have some breakfast, he continues to play and does not come. Games and friends give him more joy and happiness than his home and parents. When he enters youth his interest shifts from games and friends to young beautiful girls. He longs to love and be loved. When he gets married he forgets every thing in the world except his beloved wife. Now the wife is the only thing in the world for him which gives him joy and happiness. After the birth of a child even the wife loses the overwhelming appeal which she had and her magic spell is gone. As a man he runs after money and seeks name and fame in the society. Thus it is seen that the things which caused happiness go on shifting and, secondly, the happiness is

very short lived. Permanent happiness never comes and remains just a dream.

From all the gods and goddesses none is as happy and blissful as Lord Śiva. He has remained blissful under all circumstances and in all places. There is a sharp contrast between Śiva and other gods. All others are seen bedecked with costly jewellery, wearing immensely beautiful clothes and living in luxurious places enjoying heavenly pleasures. Śiva, on the other hand is devoid of every thing. He lives in the deserted burning-ground. Unlike Lord Viṣṇu, who wears Vaijayantī Mālā and Kaustubha Maṇi, Śiva has poisonous snakes round his neck. Instead of fragrant Candana and Kesara, He rubs Bhasma (ashes) on His body. In place of beautiful Pītāmbara, He puts on a lion-skin. As compared to Garuḍa, the most powerful and fast bird, Śiva uses Nandī, the Bull, as His vehicle. Gods, like Indra, Agni, Vāyu, Varuṇa etc., enjoy the company of celestial damsels, and although they are all well established in Dharma, they have all deviated from the right path at one time or the other. Śiva's whole life is spotless. Himself a fountain-head of knowledge, He has remained firmly established in Dharma and has never violated its basic tents. In granting boons also Śiva has surpassed every one. His charitable disposition is such that He has never said 'No' to any one so far. Whatever has been asked, He has freely and gladly given without hesitating even for a moment.

Kubera is the treasurer of the gods. This high position he attained due to the grace of Lord Śiva. Being immensely obliged, he approached Śiva once and requested that he be allowed to build a suitable place for Lord Śiva to live. Śiva flatly refused and said that he needed nothing. The Kubera approached Śiva's consort, Pārvatī and made the same appeal. Pārvatī accepted his proposal and also made Lord Śiva to agree with it. Through Viśvakarmā, Kubera built the golden Laṅkā and asked Lord Śiva and Pārvatī to live in it. Śiva called Rāvaṇa and other Punditas for the inaugural ceremony. After the ceremony was completed and when the time came to enter the unique golden Laṅkā, Śiva asked Rāvaṇa to ask any thing he liked as a 'Dakṣiṇā' for conducting the

ceremony. Rāvaṇa said, 'Sir, will you give any thing I ask?' Śiva replied, "Oh Rāvaṇa! there is nothing in this universe which I can not give. Do not hesitate. Ask whatever pleases you." Then Rāvaṇa said reluctantly, "Sir, if you are so much pleased, then give this golden Laṅkā to me." 'Given', Lord Śiva answered and asked Nandī to return to Kailāsa. Pārvatī, however, was greatly disappointed and distressed because she indeed wanted to live in this comfortable golden Laṅkā.

Another notable aspect of Śiva is that He is thoroughly selfless and is always engaged in doing good to others. At the time of 'Amṛta Manthana' (churning of Ocean) he exhibited an exceptional spirit of sacrifice. Out of fourteen rare specimens, Lord Viṣṇu took Kaustubha Maṇi, Pāñcajanya Śaṅkha and Goddess Lakṣmī. On the other hand, Śiva was given the acutely strong poison. In order to save the humanity at large and for the good of every one, Śiva drank the poison and kept it in His throat. Poison burnt his throat and Lord Śiva's most beautiful fair-complexioned skin turned into blue and from that day Śiva was called 'Nīlakaṇṭha'.

Śiva is always established in the Self. He is like an ocean least disturbed by praise or insult. Once in the court of Brahmā, Dakṣprajāpati, who was recently elevated to the high post, passed very insulting remarks on Śiva but Śiva remained completely calm and unaffected. At another time Śiva was engaged in deep discussion with a number of Ṛṣis on the Kailāsa while His consort Umā was sitting in His lap. Seeing this a Gandharva started abusing Lord Śiva. Śiva did not react and remained as calm as ever. Umā, however, became infuriated and cursed the Gandharva.

Śiva is the one God who keeps His door open to all. Not only good people and saints but even the evil spirits are permitted to approach Him. Śiva does not take rest. His temples are open all the twenty four hours and He welcomes and embraces everyone without any distinction. Whosoever went to Lord Śiva, He gave protection to Him. Dakṣprajāpati had married his twenty seven daughters with Candramā. Candramā, however, loved only Rohiṇī and showed utter disregard to others. Grieved, these

daughters went to their father Dakṣprajāpati and complained to him. Dakṣprajāpati there on cursed Candramā. Candramā sought refuge in Lord Śiva who immediately took him under His benevolent protection and put him on His forehead.

The characteristics of Lord Śiva are innumerable. Here a few personal aspects have been highlighted.The purpose is to dive deep in these incidents and to discover the secret which is responsible for the eternal Bliss and Happiness of the Supreme Lord. From our own personal experiences we find that so long we are running after external objects of pleasure, one after the other, happiness does come for a little while and then disappear. Everlasting happiness, therefore, can not be attained through the acquisition of external objects. If one wants to be happy for all times, one should be on the giving end, like Śiva and not on the receiving end. The Holy Mother Ganges has been giving Her Nectar-like water since ages past and yet She abounds and Her source is continuous. On the contrary wherever water is held up, it becomes dirty and stagnant. The second thing which one should learn from Lord Śiva is that one should never think of one's self interest but should always engage himself in doing good to others even at the risk of one's own life. Thirdly, one must know that eternal happiness comes only to those who rise above praise and insult. Be unaffected under both and maintain an equanimity of mind under all circumstances. Fourthly, Bliss comes with fearlessness when you have no foe. Open your door to all without any distinction and offer your benign protection to those who seek it. Never, never refuse any one.

Oṁ! Oṁ! Oṁ!



The best of actions must be performed at the earliest for this transitory human form is not at all dependable.

—Jayadayal Goyandka



Śiva in the Indian Life

—Srī Krishna Das

Śiva is the principal God in the Holy Trinity of Hinduism. He signifies all the cosmic and human cycles of Life, from creation to dis-integration or dissolution (from manifestation to reabsorption). He is the most ancient God and belongs to prehistoric period of Indian civilization. In the Vedas the word 'Śiva' means 'auspicious' and is used as epithet to Rudra, who is conceived as the Almighty. In Ṛgveda (2,33,11) there is a mention of sepecial chariot, which Śiva as Tripurahara drives. Śiva is worshipped by common men, yogīs, saints and seers. The Śiva cult is described in Purāṇas, and Āgamas, which form the oldest documents of Indian religion. Important works on early Śaivism are Śaiva Āgamas, the Śaiva Upaniṣads and six Śaivite Purāṇas namely the Liṅga-Purāṇa, the Śiva-Purāṇa, the Skanda-Purāṇa, the Matsya-Purāṇa, the Kurma-Purāṇa, and the Brahmāṇḍa - Purāṇa. Other Purāṇas and the great epics (Rāmāyaṇa, Mahābhārata), also mention many tales of Śiva. In the Yajussaṁhitā, i.e. Kṛṣṇayajurveda, Taittirīya Saṁhitā, occurs the Śatarudrīya portion voicing innumerable salutations (namovakas) to Rudra. In Yajurveda celebrated mantra 'Namahśivāya' composed of five words is mentioned. Importance of Śatarudriya is stressed in Jābālopaniṣad. Śatarudriya is stressed in Jābālopaniṣad. Śatarudriya described the Almighty in Rudra form in a viśvarūpa (universal form) aspect. The early Saṅgum literature of the Tamils refer to many early Śaiva myths, which are older than the Purāṇas. By the passage of time, Vedic religion accommodated the ancient Śiva cult, which was earlier treated with awe and wonder. The figure on the seals of Mohan-jo-daro (2500 B.C.) is of Śiva as Paśupati. Iconographical images and various types of Śiva Liṅgas (formed with ice, water, butter, mercury, stone, metal or fire) are found all over the world.

Śiva is the supreme state of reality. As substratum of everything, He is origin and end of existence. He is impersonal substratum (Brāhmaṇa and causal divinity (Īśvara) Liṅga represents His Nirguṇa state. He is symbol of spirituality, creativity, which is invisible, unmanifest, and indefinable. It points to Ekameva advaitam. He is one. He is inactive (Niṣkriya puruṣa) on whose breast Prakṛti is dancing. An abstract concentration is difficult to obtain. He is worshipped as Śiva or in the form of shining Liṅga in meditation (from top to bottom). All His symbols (snakes, crescent moon, Gaṅgā, bull, trident etc.) are significant and meaningful. His one thousand and eighty names are mentioned in Śiva-Purāṇa. Some of the names of the Śiva belong to the pre-Āryan period. As Lord of creation, He alone turns into many and as Lord of disintegration, He comes back to His original state by withdrawing all manifestations at the time of dissolution of the Universe (Pralaya).

As a power-holder, he has Śakti (energy) as power. They both are one, and the same, like fire and heat. Śakti is conscious energy of Śiva.

Conception of God is different with different religions and persons. But in essence, God is beyond thought and intellect. How can we conceive of Him, who is inconceivable and unimaginable?

"That which thought cannot conceive, but
through which thought is thought."

Unknowable and limitless is felt by the 'power-life-light' phenomena which is seen working everywhere with great law and order. That is Śiva. That is God. That is immense Being or Cosmic consciousness or whatever you may like to call Him. He is formless and with all forms. He is capable of manifestation at any point and after limitless manifestations still remains whole and unconcerned:

Śaivism has several schools, e.g. Kāśmīra Śaivism, Vīra Śaivism, siddhānta Śaivism, Śrīkaṇṭha mata, Gorakṣasampradāya with some variations in rituals and methods, but essentially from the same roots and with same ultimate results. Śiva also has many aspects. He is the only source of energy from whom currents are

spreading their network in the whole cosmos. All cosmic forces are controlled by Him. He is Rudra (Lord of tears), He is Bhūteśa (Lord of elements), Hara (Lord of death), Nidrā Deva (Lord of sleep), Śaṅkara and Śambhu (Giver of joy and Lord of joy), Maheśvara (Lord of knowledge), Kāla (Lord of time), Yogeśvara (Lord of all Yogas), Mahādeva (great God), Dakṣiṇā Mūrti (Southern Image), Tat Puruṣa (Ruler of space and supreme Being) the being of knowledge (Vijñāna Māyā Mūrti), Mṛtyuñjaya(conqueror of death), Kāmeśvara (Lord of lust), Paśupati (the herdsman), Naṭarāja (Lord of dance), Ardhanārīśvara (symbol of union of positive and negative forces), Bīja (seed of creation), Bindu (Infinitestimal point forming triangle of creation), Vāmadeva (left hand Deity) or rather the most beautiful, lustrous and blissful. He is the supreme Lord of Sahasrāra Cakra (brain centre) as the Lord of Kuṇḍalinī and Bholānātha (Lord easily pleased):

He is without beginning,middle or end
the one, Omnipresent,
Wonderful, the joy of mind, the consort of Umā,
the Supreme Deity, the Supreme Lord,
three-eyed, blue throated, tranquil,
He is creator, the Lord of sleep
and Indra, the Lord of Heaven
Indestructible, supreme self resplendent,
He is pervader, the Life breath,
the fire of destruction and the devoured offerings
He is all that has been or shall be, eternal
Knowing Him, one crosses beyond death
There is no other way to liberation.

(Kaivalya Upaniṣad VI.ix)

May Lord Śiva accomplish for us all blessedness and put an end to all calamities !

Bhagavān Śiva Śaṅkara

—*Dr. Suresh Kumar Gupta*

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।
आनन्दं यस्य वै विद्वान् न बिभेति कुतश्चन ॥

(Śivapurāṇa,Kailāsa Saṁhitā XII.7)

From where mind and speech return without making Him object of perception and speech; and on His realization one is always in peace, happiness and bliss and is free from fear. That is Śiva.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः।
सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः ॥

(Śvetāśvataropaniṣad III.11)

ओम् त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

(Śukla Yajurveda III.60)

One which pervades all is God Śiva always in peace. Śiva is second to none. He is one who gives life and sustains it and leads one from bondage to freedom and from death to immortality.

Śiva is the name of God and means good. It is most ancient name and finds mention in Ṛgveda. Śiva is all pervading and omnipotent universal consciousness. It has no attributes of *Sattva, Raja* and *Tama* constituents of *Triguṇātmikā Prakṛti* and yet has divine attributes.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥

(Muṇḍakopaniṣad II.i.2)

'Divine, without form consciousness that pervades all forms and creatures. Totally complete in and out, without need of life, organs of perception and intelligence, enlightened and is without any decay, needs no elements of nature and is beyond all universe

Such is Para Brahma or Para Śiva. He is whole without parts (pūrṇa). He is called complete whole. If any thing is taken out, that also is complete and whole. What remains is complete and whole, if added, that also is complete and whole.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Such is Śiva.

Apara Brahma Śiva is whole. Para Brahma Śiva is whole.

It is immaterial to human comprehension whether Śiva has a form or is without a form, whether Śiva is Nirguna or Saguna. In fact human comprehension like all organs of perception in human body, of sight, hearing, smell, taste and touch, has a limited spectrum of perception. Human ears hear only limited sound wave length above and below this spectrum, human ears cannot hear. So is true of sight and for other organs of perception. Therefore, Human intellect also is limited. Science tells about the span of Universe that it is in billions of light years. Can a human intellect ever visualise in mind's eyes how long deep and wide the span of Universe is ? Thus Śiva the Para Brahma is beyond human compreshension, perception and intelligence. Svāmī Paramahaṁsa Rāmakṛṣṇa used to say, "An ant is not concerned with how big is the mountain of Sugar. It fills in its belly and then takes away a grain of Sugar in its jaws. A grain of Sugar is sufficient for an ant." Śiva is whole, even this little part that human wisdom can perceive is whole and complete. Śiva is whole, is Supreme Consciousness, pervades all forms and is beyond the descriptions of nature and is good to one and all.

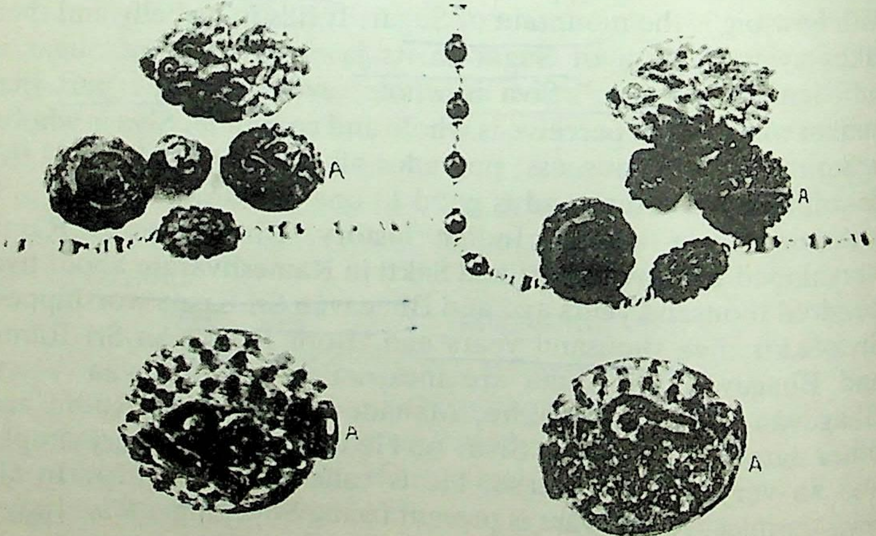
According to ancient Indian history, Bhagavān Śrī Rāma worshipped Bhagavān Śiva and Śakti in Rameshvaram about five hundred thousand years ago and Bhagavān Śrī Kṛṣṇa worshipped Śiva-Śakti, five thousand years ago. Both Bhagavān Śrī Rāma and Bhagavān Śrī Kṛṣṇa are incarnation of Bhagavān Viṣṇu Bhagavān Śaṅkara, Śambhu, Mahādeva, Hara and Rudra are other names of Bhavavān Śiva. As He is all kind and very simple and so very easy to please, He is called Bhole Nātha. In all Śiva-temples, Nandīśvara is present facing Śiva Linga. It is always worshipped first.

This little article is devoted to symbols of Śiva and in it a humble attempt is made to introduce the significance of the immortal message of these symbols. How wonderful that each of the symbol is complete and whole in itself. Even if one is truely understood, it is sufficient to liberate oneself from shackles of mortality, sorrow and Māyā. These symbols are Oṁ, Liṅga, Triśūla and Ḍamarū. For the pleasure of Śiva Bhaktas and for the pleasure of Bhagavān Śiva, Mātā Pārvatī, the following four photos of five one mouthed Rudrākṣa are being shown.

एकवक्त्रः शिवः साक्षाद् भुक्तिमुक्तिफलप्रदः ।
तस्य दर्शनमात्रेण ब्रह्महत्यां व्यपोहति ॥

"One mouthed Rudrākṣa is symbol of Śiva, and bestows pleasure and bliss of liberation."

Out of these five one mouthed Rudrākṣas, all have Liṅga and Pīṭhīkā two have Oṁ and one (A) have in addition to Śiva-liṅga and Oṁ *Triśūla* and *Damarū* as well. These four symbols, Oṁ, Śivaliṅga *Triśūla* and *Damarū* are svayambhū and nature writes them beautifully and naturally as can be seen. All Rudrākṣas sink in water and two of the photographs of Rudrākṣas, are taken by macrolens when it was submerged in five cm. deep water.



Oṁ is Svayaṁbhū. It occurs in nature naturally. According to Svāmī Dayananda Sarasvatī ('Satyārtha Prakāśa' page 1), Oṁ is the *Sarvottama Nāma* of God. In Vedas, Upaniṣads and all Śāstras and in all religions and all over the world, the praise of Oṁ either as Oṁ or of some altered form of Oṁ, like *Āmen-Āmīna* etc. is sung.

ओमिति ब्रह्म (Taittirīyopaniṣad I. VIII.1)

Oṁ is Brahma. The meaning and form of Oṁ is Brahma.

ओमितीदं सर्वम् (Taittirīyopaniṣad I. VIII. 1)

Oṁ is all in all.

ओमित्येतदनुकृतिर्ह स्म (Taittirīyopaniṣad I. viii. 1)

It is well known that Oṁ is His image.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥
तत्र निरतिशयं सर्वज्ञबीजम् ॥
पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥
तस्य वाचकः प्रणवः ॥
तज्जपस्तदर्थभावनम् ॥
ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥

(Pātañjalayogadarśana Samādhipāda, 24-29)

Ignorance *(Avidyā)* Self bound to body *(Asmitā)*, Attachment *(Rāga)*, Enimosity *(Dveṣa)*, an emotion that neither I should suffer nor die *(Abhiniveśa)* are five kleśas, good, bad and good-bad mixed are three types of actions *(Karma)*, the fruits of action is Vipāka. All Karmas are indelible and will give fruits at some time or other in future and these are called *Āśayas*. All these four, *Kleśa, Karma, Vipāka* and *Āśaya* are with all creatures from the beginning. The one who is totally free, and has never been attached nor will ever be attached in future, that is God. That is the greatest and knows all. He has always been the Teacher and Master of every one's ancestors in past. Oṁ is His name. Repetition of Oṁ and meditation on its meaning, results into absence of all distractions and access to and experience of Supreme Consciousness and Bliss of liberation. In Śiva-Purāṇa Oṁ is called subtle Praṇava *(Sūkṣma Praṅava)* while *'Oṁ Namaḥ Śivāya'* is called gross Praṇava *(Sthūla Praṇava)*.

तस्मै स होवाच एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥
ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते।
तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥

(Praśnopaniṣad V. 2,7)

"O Satyakāma! Definitely Oṁ is Para and Apara Brahma, therefore in His shelter a wise person gets one of them. Oṁ has three mātrās, one begets by Ṛgveda, this world, by Yajurveda the space, by Sāmaveda an exalted place amongst learned; but one who meditates on Oṁ acquires a state of complete peace and bliss, where no decay ever takes place, which is completely devoid of any fear, is immortal and is the highest."

अरा इव रथनाभौ संहता यत्र नाड्यः।
स एषोऽन्तश्चरते बहुधा जायमानः।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥
यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं संनिधाय।
तद्विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद्विभाति ॥

(Muṇḍakopaniṣad II. ii.2,7)

"As spokes of a wheel radiate and enter into hub likewise all nerves carrying various perceptions come to one's inner consciousness. To cross over the black world of ignorance and for one's own good, meditate on Supreme Consciousness as Oṁ. He is the one who has all knowledge, this world is His glory. He exists in one's inner being nearer than one's own heart. The wise who experiences and realizes Him, gains immortality and bliss."

The three gross aspects of Oṁ are A U M and represents all trinity states, like awareness (*Jāgrat*), dreamy (*Svapna*) and sleep (*Suṣupti*), birth, life and death; creation, existence and destruction. This world, universe and heaven (*bhūḥ, bhuvaḥ,*

svaḥ) etc. All these are denoted by three words in A U M. The fourth aspect and constituent of OṀ is dot *(Bindu)* and it denotes *Śakti.*

माता देवी विन्दुरूपा नादरूपः शिवः पिता ॥

(Śivapurāṇa Vidyeśvara saṁhitā XVI. 91)

The Divine mother is dot like. And Śiva is the father in the forms of sound.

परं ब्रह्म परं ज्योतिः प्रणवद्वन्द्वरूपिणी ।
अहमेवास्मि सकलं मदन्यो नास्ति कश्चन ॥
निराकारापि साकारा सर्वतत्त्वस्वरूपिणी ।
अप्रतर्क्यगुणा नित्या कार्यकारणरूपिणी ॥

"In Śivapurāṇa Bhagavatī Parāśakti Umā Devī tells Indra and other deities, "I am Parama Brahma (parama jyotiḥ) Divine Light and My form is Oṁ. I have both forms. I am all in all. Other than me, there is no substance. Even without form, I have form. All elements are my forms. My qualities are beyond logic. Without beginning I exist always and I am the all cause and effect phenomenon."

This Śakti or Energy is the fourth, bindu, constituent of AUM, the energy that goes as a constituent into all forms and all trinities. When one meditates on Oṁ one has to meditate on this form of A U M as well.

The fifth form of Oṁ is *Turīya.*

It is consciousness of Divine. Ordinary consciousness in a person has cycles of three states, alternating each other i.e. wakefulness, dreamy and deep sleep. But this consciousness is of God-realization or an awareness of Para Brahma. By meditation on this aspect of Oṁ a person can realizse Para Brahma.

Śivaliṅga—

This divine symbol occurs in nature, as svayambhū. This is present on all the one mouthed Rudrākṣa naturally.

One mouthed Rudrākṣa is the form of Śiva and is the giver of pleasure and bliss of liberation.

One mouthed Rudrākṣa is personification of Śiva, experiencing which, without doubt, one becomes Jīvanmukta, liberated and full of bliss.

आकाशं लिङ्गमित्याहुः पृथ्वी तस्य पीठिका ।
आलयः सर्वदेवानां लयनाल्लिङ्गमुच्यते ॥

The space including Universe is Liṅga and this earth is *Pīthikā*. As, they together are the home of all deities and as all merge here, therefore this is called Liṅga. According to Col. Tod, as quoted by Late Rāmadāsaj Gond in his article 'Liṅga Rahasya in Śivapurāṇa', by Gita Press Page 598, 'Liṅga is worshipped all over the world from time immemorial and in Arabī language Liṅga was called as *Lāṭa*. The Makkeśvara Liṅga is mentioned in Bhaviṣyapurāṇa, Brahma Parva and the same is called *Asavada* and is in *Kala*'. In pious Kurāna the word Salata is used for worship of Allāh and is used in place of word Namāza. The word *Salata* means to march forward and to merge in, to worship, to meditate (Kurāna Mazīd, published in 1966, by Maqtaba al Hasnat, Ramapura, page 18, Pāribhāṣika Śabdoṁ Kī Sūcī). It is for the learned and pious people devoted to Almighty God to find any meaning and relation if any in this. The Almighty, all powerful, the greatest Apara and Para Brahma has been worshipped all over the world for God is the master and first teacher of the oldest of ancestors of global human kind. After all human society of this world is like a family and all people are members of one family in this world. As He is all good and is for the good of all, He is called Śiva in Saṁskrita, but in other languages the same is called by different names. His names are many as languages are in the world. He is good and kind to one and all. Why not all followers of God imbibe this quality of Lord and learn to love and care one and all as the manifestation of the same beloved Lord who lives in the hearts of all. May be in future, with the wish of Lord such a wonderful thing will become true.

Liṅga Brahma is Apara Brahma, Śiva is Liṅga and Śakti is Pārvatī and is Pīthikā. It is the gross symbol and its worship and meditation leads in the same manner as meditation of the mātrās and meaning of Oṁ and leads to realization of Para Brahma and to happiness, peace and bliss.

माता देवी विन्दुरूपा नादरूपः शिवः पिता ॥
पूजिताभ्यां पितृभ्यां तु परमानन्द एव हि ।

परमानन्दलाभार्थं शिवलिङ्गं प्रपूजयेत् ॥

(Śivapurāṇa, Vidyeśvara Saṁhitā. XVI 91-92)

The Parā Śakti is like mother and Para Brahma Śiva is like father, let all who are desirous of happiness and bliss worship Śiva Linga.

Pāśupata Jñāna—

Trident *(Triśūla)* is a divine symbol of Pāśupata Jñāna. It has five parva, action or conduct *(Kriyā), Tapa, Japa,* Meditation *(dhyāna)* and knowledge *(jñāna).*

It has four *Pādas, Caryā* or conduct *(Caryā), Vidyā, Kriyā* and *Yoga.* Vedic Dharma is of two kinds. One is Parama Dharma which is mentioned in Śruti-Upaniṣads and is Yoga. The other is Apara Dharma and is in Saṁhitā Mantras of Vedas. For those persons, who are after knowledge and realization of God, is Parama Dharma and for other persons who are after worldly pursuits and pleasures of flesh is Apara Dharma. The Parama Dharma is called Pāśupata Jñāna and leads to realization of Parama Brahma.

ब्रह्माद्याः स्थावरान्ताश्च पशवः परिकीर्तिता ।
पशूनामेव सर्वेषां प्रोक्तमेतन्निदर्शनम् ॥
स एव बध्यते पाशैः सुखदुःखाशनः पशुः ।
लीलासाधनभूतो य ईश्वरस्येति सूरयः ॥

(Śivapurāṇa Vāyavīya Saṁhitā)

All live forms are with *Prāṇa* and called *Paśu.* Lord Śiva is the master of all and therefore his name as Paśupati. All Paśu eat cattle feed of happiness and sorrow. The shackles which bind each living creature like an animal *(Paśu)* is twentyfour elements of nature. Five organs of action *(Karmendriya)* hands, feet, speech, excretion and procreation, five organs of perception *(Jñānendriya)* touch, taste, sight, hearing and smell. The four of individual consciousness, *Antaḥkaraṇa* psyche *(Manas)* intelligence *(Buddhi)* egoity *(Ahaṁkāra)* and individual consciousness *(Citta),* five gross *bhūta*— constituent elements of world and universe, *Ākāśa Vāyu, Agni, Jala* and *Pṛthvī* and the five essence *(Tanmātrāḥ)* of these five elements respectively. Sound *(śabda)* touch *(sparśa),* visibility-form *(Rūpa),* interaction *(Rasa)* and

solidity *(Gandha)*. In short Paśupati Prakṛti and Paśu are the three who are without beginning. The Trident *(Triśūla)* is the symbol of Pāśupata Jñāna which frees all persons from shackles and bondage of nature, who does this, becomes Śiva.

शान्तिवैराग्यबोधाख्यैस्त्रिभिरङ्गैस्तरस्विभिः ।
त्रिगुणं त्रिपुरं हन्ति त्रिशूलेन त्रिलोचनः ॥

The three frongs of *Triśūla* are peace *(Śānti)*, renunciation *(Vairāgya)*, realization *(Bodha)* and pierces all cause and effect phenomenon and veil of ignorance. Thus Śiva destroys and transcends the Three puram, made up of *Sattva, Rajas* and *Tamas* which is responsible for gross, subtle and causal bodies of a person *(sthūla, sūkṣma evam kāraṇa śarīra rūpi tripura)* and reaches the Turīya state of consciousness and bliss of liberation.

Ḍamarū or Nāda—

माता देवी विन्दुरूपा नादरूपः शिवः पिता ।

"Father Śiva is in the form of sound *(Nāda)* and mother Pārvatī Devī in the form of energy *(Śakti)* in sound".

Damarū or two faced drum is a *Svayambhū* symbol of Śiva. Ḍamarū is a symbol for Nāda or sound. There is no sound *(Śabda)* which is without meaning *(Artha)* and no meaning without a sound. From the concept of sound and concept of meaning, a concept of universal sound and universal meaning is reached. Universal sound is God Śiva *(Para Śiva)* and universal meaning is Mother Pārvatī the Supreme energy (Parā Śakti). Sound is of three types—gross *(sthūla)*, subtle *(sūkṣma)* and one which is beyond these two *(para)*. The sound which is heard by human ears is gross, the sound which can be perceived by intelligence is subtle and the sound which can not be heard by ears nor can be conceived by intelligence is para. The Parā Śakti is Universal Energy which is in the root of all cause and effect phenomenon any where in Universe. Along with intelligent Consciousness the same is called Kuṇḍalinī. The conscious energy of the duet is called *Ājñā*. The word Muslim means *Ājñākārī* follower of Islām K.M.P.S.K.S. page 25, and the meaning of

Islāma is total self surrender to Almighty (page 5). All things in this world are Muslim (Page 25). It is for the learned and devoted to Almighty to comment whether the above concept of duet *Ājñā* which says *Ājñā* pervades all conscious world, is same as the concept of Muslim or not. In this form of *Ājñā* Paraśakti-Śiva is the master and teacher of all Universe. Śiva Śakti which is para is no other than Śiva. As an allegory, therefore in *Śāstra* because of this inseparable duality, Śiva becomes householder (Gṛhastha) *Śakti,* lady incharge of the house *(Gṛhinī)* and the whole world as their household *(Gṛhasthī).* As Śiva is whole *(Pūrṇa)* Mā Pārvatī is whole, the duet also is whole, Swāmī Kārtikeya or Bhagavān Skanda, the first born is whole, and Śrī Gaṇeśa the second born is whole. Śiva is the doer, and Śakti is all cause and the effect in the universe.

The Nāda deals thus with sound, its meaning, as well with the matter, energy and ultimately to consciousness and then to Supreme Consciousness. Repetition of *mantras* or God's name which can be heard by ears is in the pursuit of gross Nāda *(Sthūla Nāda).* When one meditates on the meaning of *mantras* or symbols is in pursuit of subtle Nāda *(Sūkṣma, Anāhata Nāda),* therefore, from *Japa* to *Ajapa. Japa* is the pursuit of Nāda.

हकारेण बहिर्याति सकारेण विशेत्पुनः ।
षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः ।
अजपा नाम गायत्री जीवो जपति सर्वदा ॥ ८४ ॥
तस्मात्प्राणे स्थिते देहे मरणं नैव जायते ।
वायुना घटसम्बन्धे भवेत्केवलकुम्भकम् ।
यावज्जीवो जपेन्मन्त्रमजपाख्यं तु केवलम् ।
अद्यावधि धृतं संख्या विभ्रमं केवलीकृते ॥ ९० ॥
अत एव हि कर्तव्यः केवली कुम्भको नरैः ।
केवली चाजपा संख्या द्विगुणा च मनोन्मनी ॥ ९१ ॥
प्राणायामः केवली च तदा वदति योगवित् ।
कुम्भके केवलीसिद्धौ किं न सिध्यति भूतले ॥ ९६ ॥

(Gheraṇḍa Saṁhitā. Adhyāya V)

All creatures are reciting *Ajapā, Gāyatri* all the time with every

inhalation so and with every exhalation HAṀ. Twenty one thousand and six hundred times this SO-HAṀ known as *Ajapā, Gāyatrī,* a creature recites in 24 hours.

So long as the *Prāṇa Vāyu* is in one's body, death will not come. Life and longevity depends upon the *Prāṇa Vāyu* which interacts while it is retained in the body. Therefore as one lives one should practise *Japa* with counting. As long as *Mantra* repetition and counting can go together one should stick to it when counting stops it becomes Kevalī or *Ajapā Japa.* The duty of a person is to practise Kevalī Kuṁbhaka. Practice of Kavalī Kuṁbhaka with *Ajapā japa* doubles the pleasure of mind. While one breaths in, the sound which is not voluntarily produced, but occurs, is SO and while one breathes out, the sound not produced voluntarily, but occurs, is HAM. One's constant awareness of these unproduced sounds ŚOHAṀ is Anāhata-Nāda. Ṛṣi Gheraṇḍ says further, that one who masters the science of yoga, there is nothing in this world which he can not do.

SOHAṀ is the Anāhata Nāda which occurs all the the while and *Prāṇa Vāyu* obeys it. *Prāṇa Vāyu* enters with SO, and Apāna leaves with HAṀ. This entry of *Prāṇa vāyu* and exit of Apāna Vāyu results in life. Mind and intelligence of an individual has separate place of existence. With the incessant practice of *Ajapā Japa* mind becomes in tune with Anāhata-Nāda, which in turn is inseparable from Śiva-Śakti. This is culmination of Nāda Sādhanā.

All the above four symbols, Oṁ, Śivaliṅga *Triśūla* and *Damarū* are natural and called *Svayambhū.* When a person with a firm determination to evolve oneself to the ultimate limit of evolvement of humanity, to be one with the ultimate truth behind human existence, takes up *Sādhanā* of one or all of these four symbols of Śiva one gradually and slowly becomes all kind to all the creatures of the world as one realizes that all creatures are even though different but all the same they are creation of the same creator and one is bound to each other by fruits of whatever emotion one harbours and deeds one does towards them, one gradually becomes all kind, forgiver of all wrongs done to oneself,

totally pious, pure and totally innocent. Slowly and gradually but certainlyone's mind then separates from all objects of lust and greed. During meditation on any of the above four natural symbols, when the process of meditation is suspended and one remains simply as on looker, free from all process of logic and thoughts, the highest state of *sabīja samprajñāta samādhi* is reached.

The mind gets impregnated with these most purifying *saṁskāras* which overshadows and overwhelms all past *saṁskāras* or *Āśaya* and with continued practice one realizes that one's faculty of looking and reasoning is different than Self.

विशेषदर्शिनः आत्मभावभावनाविनिवृत्तिः ॥

(Pātañjala Yogadarśana, Kaivalyapāda. 25)

This peculiar realization slackens person's shackles which had bound him to prakṛti. He gets aware of the difference between Self and citta and knows first hand *(Aparokṣa)* not indirectly, the ultimate truth, all knowledge, and all aspects of the world. He wants nothing for oneself from nature and world and thus nature which was bound to one after such a complete evolution of one self, gets as if delivered back *(Prati Prasavaḥ)* and all the conscious energy within one self rests in one's true forms.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यम्,
स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ।

(Pātañjala Yogadarśana Kaivalyapāda. 34)

Almighty Lord Śiva is the first teacher of all *Vidyās* all branches of knowledge, art, music, *Yoga* and *Jñāna*. He is the first teacher of ancestors in the past. All differences that exist today are not about Him the first teacher. The difference is man made and is created by ignorance of majority of people and by greed and lust, who take advantage of prevalence of different word as name of same one God, for power, by a handful selfish lot of people.

Let by kind grace of Lord Śiva, this world be one family and this whole world one home, sweet home.

Let peace be with all people in the world with worldly desires. Let peace be with all scientists and with those who want to fathom the space. Let peace be with all and amongst all of all religions and faiths, who are in search of the knowledge and realization of God—the Almighty.

Oṁ Śāntiḥ! Oṁ Śāntiḥ! Oṁ Śāntiḥ!



स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।
यः सात्वतैः समविभूतय आत्मवद्भिर्व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय ॥
यश्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा ।
अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः ॥

May your feet serve as a fire to consume all our unholy cravings,—the feet which are being contemplated upon with a heart moistened with love by ascetics for the sake of blessedness; which are worshipped by devotees through individual divine manifestation (Vāsudeva and so on) for attaining a glory similar to that of the Lord; and by the wise (as many as) three times (a day) in order that they may transcend heaven (and ascend to Vaikuṇṭha); (nay), which are contemplated, O Lord, in the sacrificial fire (by those well versed in sacrifices) taking in their outstretched hands the material for being consigned to that fire according to the procedure laid down by the three Vedas (Ṛk, Sāma and Yajuṣ); and which are contemplated in the course of their Yogic practice for the realization of the Self by strivers seeking to obtain an insight into the Māyā that veils the true character of the Spirit and we worshipped everywhere by the highest devotees of the Lord.

(Śrīmad Bhāgavata XI. vi. 10-11)

Work out your salvation yourself in right earnest. No one can save you. You will yourself have to take each step in the ladder of *yoga*.

—Sivananda



Pratyabhijñā School of Kashmira Śaivism

—Dr. Shiva Shankar Awasthi

तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके
कान्तो लोकसमान एवमपरिज्ञातो न रन्तुं यथा ॥
लौकस्यैष तथानवेक्षितगुणः स्वात्मापि विश्वेश्वरो
नैवालं निजवैभवाय तदियं तत्प्रत्यभिज्ञोदिता ।

Just as a beloved person, who has been brought to the presence of a slim lady by her various entreaties, can not give her any pleasure, though he may stand before her, so long as he is not recognised, and therefore, not distinguished from common man; so one's own self, actually being the Lord of whole universe, can not manifest its grandeur so long as He is not recognised. Hence the means of his recognition has been dealt here.

(Īśvara Pratyabhijñā Kārikā, Tattva-Sangrahādhikāra. 17)

Tantrāloka, an encyclopaedic work of great Ācārya Abhinavagupta informs us about three different systems, having their own order of teachers, scriptures and philosophy. They are known as Krama, Kula and Pratyabhijñā systems relating to Śaivism. There is similarity too in some cases. In the Krama school of philosophy the Śaktī is supreme authority.

There Śiva is secondary one. So Kālidāsa, a devotee of Kālī and also a poet of eleventh century Vikramīya goes to praise Her like this—

त्वं निरन्तरचिदम्बरात्मिका वेलयाम्ब
तुलिता दयाम्बुधेः ।

त्वय्यमूर्झटिति संविदापगाः
पूर्णतां दधति निर्णिकेतनाः ॥

O Mother, being always identical with cidākāsa, Thou art resembled with the ocean of divine compassion. In thee, all the streams of beings merge quickly and get perfection giving up the habitation of gross, subtle and causal bodies.

This Krama System is also known by the names-Kālīnaya, Atinaya or Mahārtha sampradāya. This system was founded by Śivānanda in the middle of eighth century Vikramīya.

Macchanda Vibhu or Minanātha was the originator of Kula system, in which both Śiva and Śakti have equal rank. The system came into existence in the sixth century Vikramīya.

A Great monistic system of thought, the Pratyabhijñā-School of Śaiva philosophy, arose in Kashmira in the beginning of the tenth century Vikramīya. Somānanda, a great grand teacher of Ācārya Abhinavagupta, produced this doctrine in his great work Śiva Dṛṣṭi. In the history of the monistic Śaiva literature of Kashmira, Somānanda is the first to make a rationlistic approach to the problem of the Ultimate Reality. His pupil Utpalācārya, son of Udayākara * wrote Īśvarapratyabhijñā Kārikā, in which all the views of his teacher are reflected, elaborated and systematized. He wrote Vṛtti and Vivṛti on his own work, but unfortunatly these are not available. The commentaries Vimarśinī and Vivrti-Vimarśinī, by Abhinavagupta on the said work, are famous for elucidating the system fully. This School is also named as Trayambaka Sampradāya, because Tryambakāditya was the first propagator of the monistic Śaivāgamas in Kali age. Somānanda represents himself to be the 19th descendant of Tryambaka—

श्रीत्रैयम्बकसद्वंशमध्यमुक्तामयस्तितेः ।
श्रीसोमानन्दनाथस्य विज्ञानप्रतिबिम्बकम् ॥

(Īśvaraprtyabhijñā Vimarśinī. 2)

Generally Pratyabhijñā means—facing oneself, who was known before, but forgotten. Pratyabhijñā lies in unification of memory and experience on the same object, and it is a knowledge procured by impression and organ of perception. As Bhāskara Kaṇṭha says—

स्मरणानुभवारूढा सामानाधिकरण्यधीः ।
संस्कारेन्द्रियजन्या च प्रत्यभिज्ञा प्रकीर्तिता ॥

In the present context Pratyabhijñā denotes a knowledge in this

* There was another Utpalācārya, the son of Trivikrama, who worte Spandapradīpikā, a commentary on Kallala's Spanda Kārikā.

form—Certainly I am that very Lord the Maheśvara.

Abhinavagupta declares—

(प्रति) प्रतीपम् (अभि) आत्माभिमुख्येन (ज्ञा) ज्ञानं प्रकाशः प्रत्यभिज्ञा। प्रतीपमिति स्वात्मावभासो हि न अननुभूतपूर्वोऽविच्छिन्नप्रकाशत्वात् तस्य, स तु तच्छक्त्यैव विच्छिन्न इव विकल्पित इव लक्ष्यते।

First known– but in the mid state forgotten and again perceived face to face. Pratīpaṁ, implies that it is not that the consciousness of the Self has never before been a fact of experience, because He always shines, but through His own power He appears as though cut off or limited.

Parama Śiva or Supreme Self is an acme to be accomplished by the Pratyabhijñā Śāstra. It is impenetrable state of Cit and Ānanda or Prakāśa and Vimarśa, that is Śiva and Śakti. It is said *Cidānandaghana.* Here Parama Śiva remains into undivided unity.

Somānandapāda says—

चिद्रूपाह्लादपरमो निर्विभागः परस्तथा ॥

(Śivadṛṣṭi. 1.4)

He is both transcendental and immanent. Citi, Ātmā, Śiva, Maheśvara are the names of the same one. He is expanded in the form of all the universal variegation. Parama Śiva has innumerable Śaktis, but the following five may be considered to be the main ones.

1. *Cit* Śaktī The divine light or self luminous consciousness by which the Supreme shines by himself. '*Prakāśarūpatā cicchaktiḥ*' (Tantra Sāra 1). In this aspect the supreme or Parama Śiva is known as Śiva.

2. *Ānanda* Śaktī The supremest Bliss. This is also called Svātantrya or the one having unrestrainable velocity.

"स्वातन्त्र्यमानन्दशक्तिः (Tantra Sāra) स्वतन्त्रश्च पुनः यो हि तथा बुभूषुः न प्रतिहन्यते सः

(Pratya. V.V.)

This is the state of self satisfaction and perfect rest, the cessation of all motions and agitations. A feeling of absolute rest and peace is to be found here. This feeling can be only the

realization of Ānanda aspect of the Divine Śaktī.

In the very out set of creation these two Śaktis come out from Parama Śiva. They are said by the Āgamas, to be father and mother of entire universe.

3.*Icçhā Śaktī*— Divine Will Power. Here Supreme is also known as Sadāśiva. "*Taccamatkāra icchāśaktiḥ*" (Tantra Sāra.1)

4. *Jñāna Śaktī*— The Power of knowing. In this aspect, He is known as Īśvara. "*Āmarśātmakatā jñāna śaktiḥ*" (T.S.1)

5. *Kriya Śaktī*— The Power of assuming any and every form. "*Sarvākārayogitvaṁ Kriyāśaktiḥ*". In this aspect, He is known as Śuddha Vidyā.

In this Advaita Śiva Philosophy of Kashmira,thirty six Tattvas are asserted to sum up the whole universe.Parama Śiva is Tattvātīta. Parama Śiva is eternal and infinite, beyond the limits of time, space and form. He manifests Himself in a two fold aspect— 1.immanent aspect in which He pervades the universe and (2) a transcendental aspect in which He is beyond all universal manifestations. The Śiva Tattva is counted as the first stage in the cosmic expansion. The second Śakti Tattva is known as His faminine aspect. They are described above as cit and Ānanda Śakti. With these above said five fundamental and primary Śaktis Paramaśiva manifests Himself as Universe. He does this of His own accord *(svecchayā)* with no other material than His own power in Himself as the basis of universe. The other Tattvas are following—

6. Māyā and five Kañcukas—7. Kalā, 8. Vidyā 9. Rāga. 10. Kāla and 11. Niyati. From Māyā onward there is Aśuddhādhvā or the order in which the real nature of the divine is concealed. All this happens because of Māyā and her Kañcukas. Kañcukas are production of Māyā. Māyā draws a veil *(āvaraṇa)* on the self owing to which, He forgets His real nature.

Subjecting Himself to Māyā and putting on the five Kañcukas (cloaks) which limit His universal knowledge and power, Śiva becomes (12) Puruṣa (13) Prakṛti.According to this school is the objective effect of Kalā, and each Puruṣa has a different Prakṛti, while Sāṅkhya believes that Prakṛti is one for all the Puruṣas.

It is called Citta, a combination of Sattva guṇa, Rajoguṇa and Tamoguṇa or Buddhi (Ascertaining intelligence) Manaḥ (mind) and Ahaṁkāra (I-consciousness or sense of self).

सत्त्वादिसामरस्यस्वरूपचित्तात्मिका मता प्रकृतिः ।

(Ṣaṭtriṁśat tattva Sandoh. 14)

Prakṛti, differentiates *manaḥ, buddhi and ahaṁkāra* the five senses of konwledge and five senses of action. After that the five subtle elements *(sūkṣma bhūta)* and the five gross elements *(mahābhūta)* are produced.

In the Pratyabhijñā cult of Kashmira, the two fold causality is accepted; one pertaining to reality and the other that is untrue *(kalpita)*. In the stage of Parama Śiva there is no space, time and form, even then like a city in mirror, though undivided, He makes Himself as divided in the form of a picture of world on the wall of His own self. This is the form of real causality.

The untrue one is to create universe full of thirty six tattvas. The universe may be regarded as only an expansion of the power of *Parama Śiva* Himself in His aspect as Śakti, while He still remains the ever transcendent Caitanya without being affected by the process of manifestation.

When Śaktī expands *(unmiṣati)* the universe comes to its existence and when the Śakti closes up *(nimiṣati)* the world ceases to be. And the divine Śakti will go on repeating the process of opening Herself and closing Herself up eternally. Thus a complete wheel consisting of Sṛṣṭi and Pralaya turns on. Though individual self or jīva intrinsically is Śiva but becomes an *aṇu*—limited, because of *āṇava mala*. Afterwards he becomes further limited by Māyīya and Kārma dirts *(mala)*. It is by these malas that the individual self is in bondage whirled about from one form of existence to another.

Liberation according to this system means the recognition *(Pratyabhijñā)* of ones true nature or attainment of the original, innate pure I-consciousness.

The means of earning the Ultimate Truth are Āṇavopāya, Śāktopāya and Śāmbhavopāya or Anupāya.

Two theories *(vāda)* are famous here for understanding the

nature of the universe and the great God-Maheśvara. One is *Svātantryavāda* and the other *ābhāsavāda*.

निरुपादानसंसारमभित्तावेव तन्वते ।
जगच्चित्रं नमस्तस्मै कलाश्लाघ्याय शूलिने ॥

(Stavacintāmaṇi. 9)

I bow to that Śiva, who is praise-worthy because of Kalā and who paints the picture of world on no-wall, without the multitude of material causes.



पर्युष्टया तव विभो वनमालयेयं संस्पर्धिनी भगवती प्रतिपत्निवच्छ्रीः ।
यः सुप्रणीतममुयार्हणमाददन्नो भूयात् सदाङ्घ्रिरशुभाशयधूमकेतुः ॥

Like a co-wife this divine Śrī (the goddess of fortune, appearing as a golden streak on Your bosom), O Lord, vies (even) with a faded garland of sylvan flowers (adorning Your bosom along with Her). You (none-the-less) accept the worship duly offered (to you by Your loving devotees even) with such a garland. (So partial You are to Your devotees !). May Your feet serve as a fire to consume our evil tendencies.

(Śrīmad Bhāgavata XI. vi. 12)

Remember: The more one's interests are self-centred the more abominable and injurious they are, just as water accumulated in a small pit gets putrefied , and becomes a breeding-place for worms. If your interests gets identified with the interest of the whole world, the interest of all living beings of the universe becomes your own interest, and such interest of yours will be both pure and salutary. God, the Soul of the Universe, will naturally continue to be worshipped through it.

—Hanumanprasad Poddar

Do not make use of anything which involves the killing of creatures.

—Jayadayal Goyandka



Śrīkaṇṭhīya Śiva-darśana

—*S.S. Suryanarayana Sastri*

Though nothing is definitely known as to when and where Śrīkaṇṭha lived and wrote, it seems fairly certain that he belonged to the period when sectarian strife was beginning to make itself felt in South India, as between Śaivism and Vaiṣṇavism. While it is said, on the one hand, that Hardatta wrote a commentary on Śrīkaṇṭha's *Śaiva-bhāṣya,* it is asserted by Appayya Dīkṣita that Śrīkaṇṭha followed in the wake of Haradatta. Haradatta was a Brāhmaṇa born of Vaiṣṇava parents in Kamsapure, a village in the district of Tanjore; but even in his infancy he became an ardent devotee of Śiva and maintained from the top of a red-hot iron tripod the supremacy of Śiva over all other deities. One of his works, called the *Pañcaratnamālikā* seeks to establish this same supremacy in five verses. The arguments advanced in them were used at the court of the Cola King, Kulottuṅga, to compel all others to subscribe to a declaration that there is none higher than Śiva; and, when Rāmānuja's desciple, Kūreśa, refused to subscribe and had his eyes put out by the King, it was these same arguments that he refuted seriatim in the work called *Kūreśavijaya.* Apart from traditions that allege Haradatta to have preceded or succeeded Śrīkaṇṭha, there is also considerable similarity of doctrine between the two. A rather detailed comparison of Haradatta's *Śruti-sūkti-mālā* with Śrīkaṇṭha's *Śaiva-bhāṣya* has been set out by the present writer in an appendix to his work on Śrīkaṇṭha Bhatta Bhāskara, a Vedic commentator, believed to have lived in 10th century A.D., is also found to have doctrinal affinities with Śrīkaṇṭha. It seems, therefore, reasonably certain that Śrīkaṇṭha belonged to the same *milieu.* All the greater is the credit due to him in that he himself preserved a spirit of eclecticism and sweet reasonableness, not allowing himself to be carried away by sectarian bias. Śrīkaṇṭha was pre-eminently a

reconciler of Vedic with Āgamika conclusions, of Śaivism with Vaiṣṇavism, even, perhaps, of philosophic absolutism with fervid monotheism.

As for all Hindu Āstikas, scripture is the sole authority in final questions. Inference may be of some use as auxiliary to scripture; but of itself it can take us nowhere. We may infer a cause to the world, perhaps on the analogy of human causation; but the analogy cannot warrant the inference of a single, omniscient cause. This conclusion can be given by revelation alone. And revelation may be roughly divided into two bodies of doctrine—the Vedic and the Āgamika. Both are authoritative since both alike are the work of Śiva, the omniscient and omnipotent, whose desires are eternally fulfilled, whose purposes always come true. If revelation failed to be authoritative, it could only be because of a defect in the author; but in Śiva there is no defect. The only difference between Vedic and Āgamika truth is that the latter is open to all four castes, while the former, is available to the first three alone. The twenty eight Śaiva Āgamas expressly teach Śiva to be the Supreme Lord, the creator, sustainer and destroyer of the material universe, the material as well as the efficient cause, the Being that through His energy *(Śakti)* is immanent in the universe and yet in His own being transcends it, the controller, the guide and the supreme goal of all souls. The Vedas and the Upaniṣads, where they teach the existence of *Brahma* without a more specific name, are to be understood to refer to Śiva. Some of the Upaniṣads like the *Kaivalya* the Śvetāsvatara, and the *Atharvaśikhā* expressly exalt Śiva and thus have the same purport as the Āgamas. Where a few Upaniṣads like the *Subala* exalt Viṣṇu, they are either nonauthoritative or they have only a secondary import, as will be evident from a full consideration of the whole text; the Mahānārāyaṇa Upaniṣad, for instance, contains a hymn, called the 'Nārāyaṇa Anuvāka', which apparently glorifies Viṣṇu; but the whole of the Upaniṣad as judged from the passage at the beginning, middle and end, makes out the supremacy of Śiva; it stands to reason, therefore, that the 'Nārāyaṇa Anuvāka', too,

should have the same purport: '*Nārāyaṇa Brahma*' means that Brahma (Śiva) is *Nārāyaṇāt Param* (superior to Nārāyaṇa).

Brahma thus shown to be identical with Śiva of the Āgamas is the material as well as the efficient cause of the universe. Though the material cause, He is not subject to transformation *(Pariṇāma)*, what is transformed being His *Citśakti;* yet Śiva Himself is said to be the material cause, since energy and energizer are one. The souls, of course, are not created; they are eternal, as otherwise with their death and birth there would be destruction of acquired *Karma* and influx of unacquired *Karma*. The object of material creation is to make the souls engage in *Karma* with a view to helping them to get rid of their innate impurity *(mala)*. Since the souls will not engage in action unless the material world is made to look attractive and worth while (while, in fact, it is worthless) the Lord conceals its real nature. This is his function of *Tirobhāva*. When in due course the souls are perfected, he bestows grace on them and releases them; this is His function of *Anugraha*. Dread God as He is, He is yet beneficent and merciful. Even the periodical destruction of the world is an act of mercy, as that is intended to give rest to souls weary of the migratory cycle. He is Rudra, since He drives away sorrow *(rujam drāvyatīti)*.

Śiva without Śakti is nought. Not one of the predicates of omnipotence, omniscience, benevolence etc., would apply to Him but for Śakti. There can be neither energy without energizer nor energizer without energy. Śakti is the mediatrix, as it were, between the Infinite and the Finite. The problems of the one and the many, immanence and transcendence, are got over with comparative ease because of the postulation of *Cit-Śakti*, which is identical with the Lord and Yet different from the Lord. The souls are neither barely identical with Śiva nor barely different from Him; nor is there a crude relation of bhedābheda; but through *Cit-Śakti*, with which they are identical, they are identical with Śiva and yet different from Him.

The eligible souls study the Vedas and the Āgamas, reflect on their truths, adopt one or other of the modes of meditation

prescribed therein and finally intuit *Brahma.* When they realize the Supreme Reality, that is Śiva, though they may continue to see the material world, they do not see it as such; they are submerged in the ocean of bliss; and whatever they see is of the form of bliss, of the form of Śiva. Though in themselves the souls are atomic (Śrīkaṇṭha strangely enough adopts her the same doctrine as that of the *Pañcarātra* and Vaiṣṇava Viśiṣṭādvaita schools), in release they are pervasive and become themselves oceans of bliss; they have ceased to be bound creatures *(paśu)*; they are untainted by any defect; they stand revealed in the fullness of their own stature; they are self-illumined and possess all auspicious qualities; they attain the eight qualities of Śiva, *sarvajñatā, tṛpti, anādibodha, svatantratā, alupta Śakti,* etc.; for them even the Lord is not the ruler *(niyantā),* for they have passed beyond the sphere of rules and prohibitions. But the equality with Śiva that they thus attain is only in respect of enjoyment. The creation, sustentation, etc., of worlds are exclusively the functions of Śiva.

Though in the end there is this much of difference between Śiva and the released souls, the meditation which leads to release is that of complete identity with Śiva. The devotee says, 'I am Thou, Thou art I', not 'I am an element or aspect or part or a servant of Thee.' So far there is recognition of perfect identity leaving the way free for a fulfilment of the system in Advaita philosophy, in spite of the express criticism of Advaita in some places. Yet another indication of possible Advaita leanings is contained in the references to the Niranvaya Upāsakas (the devotees of the non-related) and the statements that for these there is no departure along the path of light, etc. (*Arcirādi-mārga*) as for inferior devotees. These and other indications have been fully exploited by Appayya Dīkṣita in the *Śivādvaitanirṇaya,* where he makes out that Śrīkaṇṭha was an Advaitī at heart and that his exposition of Śivaādvaita, in which the supreme reality is presented as a personal God and the world-sentient and insentient—as His body, is solely for the benefit of those of inferior capacity.

It was also given to Appayya to stress and make full of the absence of sectarian bias in Śrīkaṇṭha. So long as one worships a deity and conceives it in a particular form it is inevitable that one form should command greater devotion rather than another. And even when there is the rise to the conception of God as transcending the forms *Sāttvika, Rājasa* or *Tāmasa* there is a tendency to apply the same name to this superior concept as to the lower concept. Thus Viṣṇu is thought to be wholly *Sāttvika* Brahmā to be wholly *Rājasa* and Rudra to be *tāmasa.* The Vaiṣṇava who rises to the notion of God as transcending the three Guṇas and the three Mūrtis still conceives of that God as Viṣṇu; and a similar process is found in the Śaiva devotees; the *Saguṇa Brahma,* who above the three mūrtis, is yet spoken of as Rudra, the *Tāmasa* deity being distinguished there from and spoken of as Saṁhāra-Rudra. This much of sectarianism is invevitable in any theism. But sectarian bias does not stop with this; it goes on to revile and ridicule the concepts of other devotees; it laughs at Śiva as the mendicant whose ornaments are snakes and whose chosen home is the cremation ground; it makes fun of Viṣṇu as one who was helplessly and repeatedly reborn in the world of *Saṁsāra* and holds Him to be no more than human. The revelation of either sect are scorned by the other and condemned as wilfully delusive. With such a spirit Śrīkaṇṭha has nothing in common, Viṣṇu for him is definitely inferior to Śiva, since Śiva is supreme; but He is inferior only to Śiva. He is indeed the prime expression of Cit-Śakti. Vāsudeva is *puruṣa;* and the being referred to as *puruṣa* is none other than Parameśvara-'*puruṣo vai rudraḥ*'. The Pāñcarātra Āgamas are misleading for reasons set out in the *Vedānta-Sūtras;* the worship of Viṣṇu,however, is not banned; for through that worship one may, in course of time, come to realize Brahma. This respect for other gods and other faiths is fully shared by Appayya Dīkṣita. Referring in some detail to the arguments of those who make out that Viṣṇu is all too human, he says, 'Our head would burst if we were to subscribe to this heresy supporting itself on arguments culled from odd corners.' Śiva, Satī and Viṣṇu are to him three gems *(ratna-traya).* The Supreme

Being who is the sole reality becomes, through *Māyā,* apparently twofold, the *Dharma* and *Dharmī.* The *dharmī* is the transcendent efficient cause; the *Dharma* constitutes His *Icchā Jñāna* and *Kriyā-Śakti;* this Śakti in turn becomes twofold, as male and female; in the former mode it is Nārāyaṇa, the material cause of the whole universe; in the latter form it is Ambikā or Umā, the divine consort of the transcendent cause; divinity belongs not to the *Dharmī* alone but to the *Dharma* as well. Hence the godhead of Viṣṇu is unimpaired. Only by reaching Him (Viṣṇu) can that place be attained, which belongs to the Immortal primeval Blissful Being who is Light, who is worshipped by the sons of the Immortal, the gods among gods, the ancient ones—

प्राप्यं कृत्वैव तस्य प्रपदनममृतस्याद्यमानन्दमूर्ति-
स्थानं भर्गस्य जुष्टं तदमृततनयैर्देवदेवैः पुराणैः ।

In such sentiments is expressed the true spirit of Indian eclecticism and that is essentially the spirit which marks the Śiva-darśana of Śrīkaṇṭha.



Remember: You think of evil, hence you suffer from misery. If you see deeply within a thing or idea, which is spoken of and regarded as the worst form of evil, you will find God, who is supremely good and the embodiment of supreme bliss, concealed even there. Wherever you go, wherever you cast your look, try to see the Lord alone. With your sharp look try to discover only Him. Know Him, and derive the supreme joy of life.

—Hanumanprasad Poddar

The hands should serve all the limbs of the body by performing their actions. The mouth should also do the same. Similarly the stomach should serve by receiving and digesting the food. Thus the service without any selfish motive will lead to attainment of God-realization.

—Swami Ramsukhdas

Difference in names of supreme are inevitable on account of relativity of human thought.

The Conception of Śiva

—Akshaya Kumar Banerjee

To the great Śaiva sect of India Śiva is the name denoting the One Infinite, Eternal, Absolute Spirit, the ultimate Ground of the Universe and the End of human life, just as the names of Kālī, Kṛṣṇa, Rāma, God, Allāh indicate the same Supreme Reality to the Śāktas, the Vaiṣṇavas, the Rāmāyats, the Christians, the Musalamanas respectively. For various reasons the different religious sects not only refer to the Supreme Reality by different names, but their conceptions about the same Reality also vary. Though there is no real difference in the essential character of the Ultimate object of their worship and the Ultimate Ideal they seek to realize, the differences in names and conceptions exercise a great influence upon their outlook and conduct and become sources of a great deal of misunderstanding and hostility among them. These differences, however, are inevitable on account of the relativity of human thought and language, and no name and no conception can be expected to be universally acceptable as perfectly signifying the character of the Absolute. The human soul has to rise above the domain of names and conceptions in order to be in direct touch with the nameless and formless Absolute. All names and conceptions are within the phenomenal universe, while the Absolute is behind and beyond this universe and is the noumenal Ground and Substance of it. Even the greatest saints who through spiritual self-discipline can in the highest stage of trance transcend the domain of relativity and be in direct communion with the Absolute, cannot possibly give proper expression to their deepest spiritual experience in terms of the categories of the finite understanding.

Sincere truth-seeker, who is eager to cherish an impartial appreciative attitude towards all religious systems has to study each system with sympathy and reverence from the standpoint of

most advanced followers and exponents, has to understand each Divine Name or Form in the light of the ideas which the enlightened Sādhakas adopting it for their spiritual self-discipline associate with it and has to reflect upon each conception about Divinity in accordance with the method adopted by its pious advocates. It is only by such means that we can join heart to hear with the Sādhakas of all the religious sects of the world, can truly appreciate the spiritual significance of all the Divine Names and Forms which are adored as divine by different classes of devotees. Unless there is true living sympathy for the religious systems and an earnest search for the truths embodied in them, the intellects is sure to move round the external appearances and miss the essential character of the truths. What is ordinarily glorified as critical study of the systems is not unoften mere blind groping and stumbling along the outskirts of spiritual truths which reveal themselves to the sincere devotees in and through them.

Śiva-tattva, which forms the subject matter of this short paper, has to be inquired into and reflected upon with the mind and heart of a Śiva devotee. How is Śiva conceived by those earnest aspirants for liberation from ignorance and bondage, who accept him as the highest object of worship ? It has to be carefully noticed how Śiva reveals Himself to them in the different planes of their thought and experience, how in the different planes of the spiritual outlook there is variation in their conception of this Supreme Deity. It ought to be the aim of philosophical inquirer to search for the psychological and rational basis for each of the ideas associated with the conception of this object of their worship.

II

In the *Śiva-Gītā* Śiva is represented as revealing His own true character to the devotee and as instructing the process of attaining direct spiritual experience of this character. He says that He is the *Brahma* whom the Vedas have described as the sole ultimate cause of the universe. In His essential character He is the one self-existent, changeless and attributeless blissful consciousness, above time and space, without beginning or middle or end, without

birth or death or modification, without name and form and action, beyond imagination and comprehension by the finite mind, beyond comparison with any glorified object of the universe, beyond the possibility of being an object of thought.

He then comes down to the plane of human thought and says that He is the all-pervading spiritual Personality immanent in the world, that He has embodied Himself in this eternally changing limitless world-organism, that the Sun and the Moon and the Fire are His three eyes, that He is the sole Creator, Ruler, Destroyer of all the phenomena of the universe, and that though manifesting Himself in the forms of the living and non-living beings of the beginningless and endless universe, He always transcends them and shines in His own transcendent glory.

He then comes down further to the plane of sensuous experience of the devotee and gives a sensuous representation of His essentially supersensuous nature. He describes Himself as a self-conscious and self-determining embodied Person, with a perfectly white compexion, with three sleepless eyes and bright smiling face, with his throat turned blue with the poison of the struggle between the forces of good and evil and His forehead shining with the soothing rays of an infant moon, with the hides of ferocious animals as His clothings and the poisonous serpents as His ornaments, with His entire body besmeared with the ashes of the dead and with matted hair flowing over it, with destructive weapons as well as musical instruments in His hands. Umā or Kālī or the Cosmic Energy, the Mother of the universe, is described as His eternally wedded consort, occupying half of His body and sometimes dancing on His infinite breast, performing Her creative and destructive activities in His presence, while He Himself remains indifferent to all these activities.

III

Similar description of the transcendental and phenomenal nature of Śiva is found in the *Kaivalya Unpaniṣad,* almost in the same language. Here it is also pointed out that He is the Self of all selves, that it is He who is born through His own unique and

inscrutable *Māyā* (His eternal consort, the Cosmic Power) as the multiplicity of finite selves *(Jīvas)* and passes through various kinds of phenomenal experience in the mundane states and that He regains His own essential blissful character through the spiritual experience of His own true transcendent Self. It is further proclaimed that it is He who is from various points of view conceived as Brahmā (the Creator), Viṣṇu (the Preserver), Rudra (the Destroyer), Prāṇa (the Life-Power), Kāla (the principle of change), Agni (the principle of heat), Candramā (the principle of delight), and so on. It is moreover revealed to the truth seeker that when all differentiated existences disappear, Śiva alone shines in Himself as unmanifested undifferentiated Blissful consciousness. All the Śaiva scriptures echo and re-echo this thought about Śiva.

The *Śvetāśvatara Upaniṣad* also reveals that when the human consciousness rises to a plane of experience, in which there is the perfect negation of all differentiated existence, in which there is no difference between light and darkness, no distinction between being and no-being, Śiva alone is experienced as existing in and by Himself *(Yadā tamastanna divāna rātrirna sanna cāsat Śiva eva kevalaḥ)*. The consciousness then becomes identical with or rather realizes its identity with Śiva, and there is no subject-object relation in that experience. The world of diversities as well as the phenomenal consciousness for which this world exists is His diversified self-manifestation. All these diversities of subjects and objects originate from Him, exist by His existence, are illumined by His self-luminosity, are regulated and harmonized by His immanent presence and are in the end dissolved into His undifferentiated nature; but they produce no change or modification or duality in His character and He always shines in His supratemporal transcendent glory.

IV

For the most sublime and beautiful description of this metaphysical conception of Śiva we may go back to the *Nāsadīya Sūkta* of the *Ṛgveda*. Here we find that in the state of *Mahāpralaya,* when there is neither being nor non-being, neither

the earth nor the heavens nor any region between or above or below them, when there is neither life nor death, neither day nor night, neither any manifestation nor any veil, neither any subject to experience nor any object to be experienced, that One alone exists unmoved with His unique power (or Cosmic Energy) non-differentiated from Him *(ānīdavātaṁ svadhayā tadekaṁ)*, and nothing other than Himself exists either within or outside Himself. In that state of absolute non-manifestation the desire for creation or self-multiplication *(Kāmaḥ)* arises in the supramental consciousness of the One, and this desire evolves the innumerable finite spirits *(Jīvas)* and diverse orders of phenomenal realities constituting the world.

This is the inexplicable differentiation of His power from Himself, of His active energy from His changeless consciousness, of the dynamic aspect of His spiritual nature from the static aspect, of the principle of multiplication from the principle of unity with which it is eternally united. The One is eternally and essentially characterized by a static and dynamic aspect, a changeless and changing aspect, a transcendent and a phenomenal aspect, a self-luminous and a self-diversifying aspect. These two aspects are absolutely non-differentiated in the state of *Tamas* or *Mahāpralaya,* and this perfect identity of the two aspects is experienced by the truth-seer at the state of the deepest meditation *(Nirvikalpa Samādhi)*, when the consciousness becomes perfectly pure, tranquil and undivided and attains a subject-objectless spiritual experience of the reality.

From the superempirical or absolutist point of view this differenceless, attributeless changeless impersonal self-luminous nature of the One as experienced in the highest spiritual plane of consciousness, represents the true eternal character of the Ultimate Reality. From the empirical or phenomenal standpoint, however, the two aspects are eternally differentiated, though never separated, from each other, and the one must therefore be regarded as a perfectly self-conscious and self-determining personal being, eternally possessed of infinite power and wisdom and eternally creating, sustaining, regulating and destroying the

countless phenomenal diversities without any effort on His part and without any disturbance to His calm, self-enjoying, transcendent, blissful consciousness. Thus when His power or dynamic aspect is conceived as non-different from Him, He is Impersonal Brahma, and when the power is conceived as differentiated from and related to Him and He is conceived as possessing the power, He is personal *Brahma*.

V

This One of the *Ṛgveda* is the Śiva of the *Śvetāśvatara* and the Kaivalya Upaniṣads, of the Śiva-Gītā and the Śaiva Vedānta and of all the scriptures of the Śiva-worshippers. From time immemorial the Hindu mind has been specially trained to bring down the highest spiritual truths to the plane of common understanding and practical life and thereby to mould the thoughts and behaviours of all grades of the society even with regard to the most ordinary requirements of actual physical existence in accordance with the spiritual conception of life and the world. The aim of Hindu *Sādhanā* in every department of life is to spiritualize human nature and thereby to experience and enjoy the manifestation of the Supreme Spirit in all the phenomena of the universe. However, here we are specially interested in having a glimpse of some of the forms which the great philosophical and spiritual concept of Śiva has assumed in the temples of the practical religion of the Śaiva worshippers and in the different planes of their religious consciousness.

VI

Lord Śiva has obtained a special distinction as the God of destruction or dissolution or *Tamas* (as described in the *Nāsadīya Sūkta* of the *Ṛgveda*). He is adored as one of the Divine Trinity, or the three aspects of the divine, the other two being named Brahmā and Viṣṇu. Brahmā is thought of as representing the creative aspect and Viṣṇu the sustaining and harmonizing, aspect of the sole spiritual ground of the universe. Śiva, the Supreme Destroyer, is found to be the dearest and most attractive deity and the highest object of worship to a large section of *Yogīs* and *Jñānīs* who are eager to seek liberation from all worldly

bondage and limitation. Śiva is pictured in visual imagination as an all-white deity, dwelling in *Śmaśāna,* the resting ground of those who depart from the world. He has in His hand a blazing *Triśūla* (trident) with which he destroys and burns the three puras (worlds) in which the Asura, called Tripurāsura, hides himself from His view. His destructive work goes on in tune with the music of His *Damarū* which He holds in another hand. Kāmadeva (Cupid, the God of desire) though born of Him is burnt to ashes by the fire of His look, when he tries to exert any influence upon His consciousness. His body is besmeared with the ashes of Kāma and the worlds he destroys. He is also represented addicted as to *Siddhi* and as forgetful of all about Him.

Now, a little thoughtful reflection upon all these representations reveals how magnificently they bring to the forefront of popular consciousness the transcendental aspect of the Absolute Spirit, Śiva. Of the Divine Trinity, Brahmā represents His creative or self-multiplying character—the world-ward tendency of the Divine Power; Viṣṇu represents the all-pervading immanent character of the spirit in relation to the apparently pluralistic universe—the Divine Power as regulating and harmonizing the changing diversities; while Śiva represents the transcendental and supra-mundane character of the Spirit— the Divinity as existing before creation and after destruction of the plurality—the Spirit as he is in and by Himself, above, behind, before and after the world process—the unrelated, unconditioned, inactive, self-luminous Absolute.

VII

Śiva is conceived as swelling in *Śmaśāna,* which is nothing other than the *Tamasa* of the *Nāsadīya Sūkta* and the Śvetāśvatara Upaniṣad, in which all distinctions and diversities are absent, in which being and non-being are identified, in which time is merged in Eternity, individuality is merged in universality, finitude is merged in Infinity. *Kāma* or desire, which is the phenomenal source of all differentiated existences and of all apparent bondage and sorrow of the Spirit, is burnt by the self-Knowledge which is inherent in His nature and can in no way touch Him and modify

His transcendent character. With *Dharma* (Purity), *Vairāgya* (desirelessness) and *Jñāna* (self-realization) which are the three sharp points of His *Triśūla,* He destroys the physical, the mental and the causal *(Avidyā)* bodies, which sustain the finite ego-hood of the spirit, tie it to the wheels of the worlds and obstruct its consciousness of unity and identity with Śiva. He is the beginning and the end of this phenomenal universe. All beings acquire differentiated existences from Him through the operation of His inexplicable creative power, personified as Brahmā and characterized by *Kāma,* and passing through various kinds of experiences in the world system of Viṣṇu they all move towards Him for being again merged in His undifferentiated nature.This music of creation, preservation and destruction is going on eternally in the outwardly manifested nature of Śiva.

It is no wonder that the earnest seekers after perfect liberation from this world-process should regard the destructive or transcendental character of Śiva as the most sublime, the most beautiful, the most merciful and the most loving aspect of the Divine Nature. Those who are attached to the transitory objects of the phenomenal world may be frightened by the appearance of the God of destruction. But to men of deeper spiritual insight, this is the most charming picture. He is there to destroy our egohood and to give us Śivahood, to destroy the finite transitory sorrowful world we live in and to make us the inhabitants of the infinite, eternal, spiritual region of Bliss. His destructive operation really means that He, as the Supreme Ideal of life and consciousness, is attracting all living conscious beings towards His transcendent nature.



One should not make use of silk and fine wool.

—Jayadayal Goyandka



An Invocation to Lord Śaṅkara by Śaṅkara

गलन्ती शम्भो ! त्वच्चरितसरितः किल्विषरजो
दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् ।
दिशन्ती संसारभ्रमणपरितापोपशमनं
वसन्ती मच्चेतोह्रदभुवि शिवानन्दलहरी ॥

Let this 'Śivānanda Larharī'— a humble effort of mine
Devised to extol, O Śambhu, Your aspect divine
Born as a wave of delight
And inspired with love and devotion,
Capable of extirpating the countless sins of men
In the crystal water of their noble sentiments
Who take ablution,
Rising from the abysmally deep stream of Your adoration
Flowing through the dense world of vegetation
To beguile the tedium of its long tedious journey,
Passing through the canal of my humble wits
And entering the pond of my heart;
Settle itself there,
For ever and for ever.

प्रभुस्त्वं दीनानां खलु परमबन्धुः पशुपते !
प्रमुख्योऽहं तेषामपि किमुत बन्धुत्वमनयोः ।
त्वयैव क्षन्तव्याः शिव ! मदपराधाश्च सकलाः
प्रयत्नात् कर्तव्यं मदवनमियं बन्धुसरणिः ॥

The master of animal world Thou art
Fraternal to the poor and caretaker Thou art

Poor as I am Thou art their saviour
What a strange coincidence of inferior and the superior
Wilt not thou extirpate my sins ? I hope Thou wilt
For kind to the poor Thou art still
If not, Thou wilt be branded—a shirker of duty
Pray, redeem my sins, O Lord
Bound as Thou art by Thy moral duty.

उपेक्षा नो चेत् किं न हरसि भवद्ध्यानविमुखां
दुराशाभूयिष्ठां विधिलिपिमशक्तो यदि भवान्।
शिरस्तद्वैधात्रं ननु खलु सुवृत्तं पशुपते !
कथं वा निर्यत्नं करनखमुखेनैव लुलितम् ॥

Your neglect of mine has delayed my redemption
My fervent appeal has failed to stir You
I should be saved from this pitiable condition
Should You come to my rescue when I invoked You
You can't delude me by the false excuse
That the Creator has lotted my destiny so
For I know well You wield the supreme powers
And could alter my destiny if You wished so.
Can't you do even so much for me
And releive me of my present woe ?
You humbled Brahmā when he vied with you
By cutting off his fifth head with Your nail
What risk the refusal will entail.

करोमि त्वत्पूजां सपदि सुखदो मे भव विभो !
विधित्वं विष्णुत्वं दिशसि खलु तस्याः फलमिति ।
पुनश्च त्वां द्रष्टुं दिवि भुवि वहन् पक्षिमृगता-
मदृष्ट्वा तत्खेदं कथमिह सहे शंकर विभो ॥

If you are at all pleased with my adoration
Deprive me not O Lord

Of the service of Your revered feet
And let me not undergo the pangs of separation
I do not aspire to be Brahmā and Viṣṇu
Protfolios so big I do abhor
For bereft of You they had to suffer pain
Had to assume the forms of the swan and the boar
When they sought for You, they sought in vain.

करस्थे हेमाद्रौ गिरिश ! निकटस्थे धनपतौ
गृहस्थे स्वर्भूजामरसुरभिचिन्तामणिगणे ।
शिरःस्थे शीतांशौ चरणयुगलस्थेऽखिलशुभे
कमर्थं दास्येऽहं भवतु भवदर्थं मम मनः ॥

O Lord of Mountains, the mount of gold
Always lies at hand and at Your command
Ever ready to supply Your demand.
How could then gold be aspired by You !
The God of wealth is Your next door neighbour
Through his generosity who would earn Your favour
Besides, wealth and prosperity are Your daughters-in-law
Who can supply You all that You want.
Money is not thing You need
Devotion is what You really seek
To devotees alone, Your favour, You grant.
Foolish would he be who would please You with gold
Divine pleasure can not be bought for gold.
My mind alone is my prized possession
I offer You the same with full dedication
If You would accept this humble present
I shall deem my action well-meant.

सारूप्यं तव पूजने शिव महादेवेति सङ्कीर्तने
सामीप्यं शिवभक्तिधुर्यजनतासाङ्गत्यसम्भाषणे ॥
सालोक्यं च चराचरात्मकतनुध्याने भवानीपते !
सायुज्यं मम सिद्धमत्र भवति स्वामिन् ! कृतार्थोऽस्म्यहम् ॥

The bliss, O Lord, of attaining liberation
Can not surpass the joy of Your adoration
So for the liberation of all four sort
I have not the least craving at heart
They are availed by me through Your grace divine
In this mortal frame of mine.
When I offer my worship in the prescribed way
I am no more under liberations sway.
When, I, seated in seclusion,
Reflect on You in meditation
I get the joy of identification,
And when I chant Your sacred name
I became forgetful of my mortal frame
And feel myself nearer to you.
When I sit in the company of your devotees
I am transported to Your celestial abode
When I contemplate on Your Universal Form
I do not find myself divorced from You.
When I enjoy all sorts in this mortal frame
I shall not bother about only for one
For it would be wise to crave for none.
I would prefer Japa and meditation
Chanting of Name and virtues extollation
For these provide me immense pleasure
For such things I have enough leisure
True devotees neglect salvation
Aspire only for Your adoration
Such is the glory of your devotion.
So divert my mind, O Lord, from seeking salvation
And direct the same to Your excluxive devotion.

नालं वा परमोपकारकमिदं त्वेकं पशूनां पते !
पश्यन् कुक्षिगतांश्चराचरगणान् बाह्यस्थितान् रक्षितुम् ।
सर्वामर्त्यपलायनौषधमतिज्वालाकरं भीकरं
निक्षिप्तं गरलं गले न गिलितं नोद्गीर्णमेव त्वया ॥

O Master of animal world, infinite is Your compassion
Its glory is beyond all description.
At the time of churning of the ocean
When the sky was rent with great commotion
The gods came upon 'Kālakūta'—the deadliest poison
Emitting flames like those of devastationg fires.
Driven with fear they came to you
And cried for help and shelter too,
Out of love and pity's sake
Inspired with Your causeless grace
You sipped the spiteful thing
Which made fear flee away on his wing
But out of compassion for worldly creatures
Encompassed as they are in Your extensive stomach
You made the bitter draught stay in Your neck
So that it might not go down the stomach
And thereby create a great havoc.
Hail to such causeless grace of Yours !
This is why You are called the creator of creatures
Compassion is the most endearing of Your features
O compassionate Lord,
Yield to me the shade of Your revered feet
Whom hearts of devotees lovingly greet
And make me worthy of attaining
Eternal bliss and peace sustaining.

जडता पशुता कलङ्किता कुटिलचरत्वं च नास्ति मयि देव।
अस्ति यदि राजमौले, भवदाभरणस्य नास्मि किं पात्रम्॥

O Lord, wielding the moon on your head
Though neither cold nor stained nor crooked nor wild
Though I am innocent like a child
On me your favours never have shed.
The Gaṅgā the moon and the serpents—all
Enjoy Your favour the best of all
You wrap dear-skin round Your waist
Even for animals You have no distaste

Cold, stained, crooked and wild though they are
Luckier than I they really are
On your body a place they find
While for the touch of Your feet I pine
Do I deserve such neglect of mine ?
Full of these evils though I be
If these sins in me You see
I have greater claim on that score
So deprive me of Your favour
No, more, O never more
Am I too vile to be worn as ornaments ?
Am I worse than those poisonous serpents ?
This unconcernedness of Yours hurts my sentiments.
Why am I neglected, what harm Have I done ?
The above mentioned evils I have none
Why such discrimination do you make ?
Why not servant me You make ?
My thirst for favour You should slake.
Famous You are for your sweet accord
Oblige me too with Your own concord
Like servant and master if we meet
I can embrace Your lotus feet.

अरहसि रहसि स्वतन्त्रबुद्ध्या वरिवसितुं सुलभः प्रसन्नमूर्तिः।
अगणितफलदायकः प्रभुर्मे जगदधिको हृदि राजशेखरोऽस्ति ॥

My master is the King of kings
In every heart His name both ring
For fear are worshipped the sceptred kings
Unlike the earthly lords He has no whim
They can never stand a match for Him.
For His worship there is no boundary of time
He is accessible at every time and clime
His worship is free from all restrictions
No formality is needed for His adoration
He can be worshipped by one and all

The rich and the poor, the great and the small
There is no question of wherewithal.
Like worldly lords one has not to know
His temper and his attitude
The only precaution one has to take—
That Worship should be done with gratitude
But it is difficult to approach a worldly lord
One has to watch their temper and mood
In advance one has to seek his accord
Noted as they are for their varying mood.
Limitation they have and limited they can give
At their sweet will one has to live
One has to fear their sceptre and crown
One has to be cautious of their wrath and frown
But the Lord can give enough to spare
For His displeasure one has not to care
With His devotees He ever remains pleased
With no one He is ever displeased
One has not to care for His mood
It is He who cares for other's mood
Foolish are they who seek shelter with others
Forsaking the Lord so garcious to others
A Lord so gracious and so kind
In all the realms one will never find
Our welfare lies in taking refuge in Him
So we should surrender ourselves to Him.

नित्यं योगिमनःसरोजदलसञ्चारक्षमस्त्वत्क्रमः
शम्भो तेन कथं कठोरयमराड्वक्षःकवाटक्षतिः ।
अत्यन्तं मृदुलं त्वदङ्घ्रियुगलं हा ! मे मनश्चिन्तय-
त्येतल्लोचनगोचरं कुरु विभो ! हस्तेन संवाहये ॥
एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति मद्-
रक्षायै गिरिसीम्नि कोमलपदन्यासः पुराऽभ्यासितः ।
नो चेद्दिव्यगृहान्तरेषु सुमनस्तल्पेषु वेद्यादिषु
प्रायः सत्सु शिलातलेषु नटनं शम्भो ! किमर्थं तव ॥

O Lord both of your tender feet
Lodged as they were for ages
In the lotus hearts of sages
How become tenderer still,
You made them strong by walking along,
The hard roof of the Kailāsa mount
You trained your feet for such walks
By walking upon the rocky ground
You began this practice since ages long
So that they might feel no unrest
When they were required to walk upon
The devotees' hard and rugged chest.
You gave up Your celestial abode
Whose floor was strewn with precious gems
And was laid with velvety carpets
Strewn with flowers it was still
But you preferred to tread the rocky hill
You smashed the chest of Yama himself
By giving repeated strokes of feet
Let me tend them for hurt they must be
By caressing and stroking them with love
Hail to such love of His devotees !
Hail to His forsightedness !
Why do you forsake the Lord so benign
O sinful heart of mine
By running about aimlessly
You can not make this life sublime.

अशनं गरलं फणी कलापो
वसनं चर्म च वाहनं महोक्षः ।
मम दास्यसि किं किमस्ति शम्भो !
तव पादाम्बुजभक्तिमेव देहि ॥

O Śambho, what things should I ask You for
For You have nothing to dole out to me
Food is the prime necessity of life

Can even that be had from thee ?
For You live only on poisonous things
Like Bhaṅga, Āk and thorn-apple
You gobble up only a handful of them
And feel as if You have had a meal
Though guardian of the worldly weal
How strange, You lack a square meal !
If taken by men they must die
They must go mad if they don't die
Who else would relish such condiment !
Clothes are the things man needs next
After he has been properly fed
But who would dare ask you for clothing
When You Yourself remain all naked.
If by chance a wretched person
Happens to come to Your cottage door
Hearing about Your name and fame
You cover Your body with the skin
Of tiger or deer, to hide Your shame.
Who would beg him for garments !
After one's need for cloth has been fulfilled
Comes the question of ornaments
But you embelish Yourselves with horrible snakes
Whose appearance makes man's knees shake
And nearness fills his heart with fear
Who would dare ask him for ornaments !
When the three things enhance one's status
One needs some means to go about
Probably a horse strong and stout
But You have for Your steed
Only a bull to ride on
Whose very nearness ever alarms
Everyone who happens to look on.
Who would prefer a bull for his movement !
The earthly possessions you utterly lack.
One should not expect such things from ye

But one thing you have in plenty
Which you won't refuse for me
And the thing is exclusive and unattainable
Devotion for Your lotus feet.
I hope You will fulfil
This trifling desire of my heart
And grant me the boon for exclusive devotion
The only craving of my heart.

(Translation by M.L. Pandeya)



ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥

The votary who cherishes love for the Lord, is friendly to other devotees of the Lord, compassionate to the ignorant, and indifferent to his enemies, is a second-rate votary (because he discriminates among these classes, whereas the one described in the previous verse makes no discrimination).

(Śrīmad Bhāgavata XI.ii.46)

Believe: He who lives ever knowing that God is present near him can neither commit any act of evil, nor feel disturbed or depressed when (notwithstanding his not being guilty of such act) he has to face any danger, loss, infamy or obloquy. In all circumstances, obtaining auspicious touch of the benign divine presence, he ever finds himself diving and swimming in the nectarean ocean of divine Grace.

—Hanumanprasad Poddar



Śiva As Symbol of Sacrifice

—*Kalyana Chowdhury*

On Viṣṇu's back was the Mandara mountain
And Vāsukī became the churning rope
Devas and demons worked together
For the ocean's nectar with new hope.

When the annihilating poision came
To destroy the living beings on earth
Devas approached Lord Śiva at once
Who is beyond the mundane death and birth.

He drank the poison to save the world
Leaving this unique example behind
Let's learn the lesson of sacrifice
And the key to immortality find.

× × × ×

Don't preach the glory of holy light
To a blind friend who can never see;
Dedicate one of your eyes when alive
And the other one too when you cease to be.

In the garlands of galaxies when you scan
The floral beauty of solar sight
Do not forget the invisible thread
That joins the stars with cosmic light.

When a charming fragrance makes you spell-bound
Meditate on the source of smell
Merge in the ocean of boundless bliss
And the unique sweetness divine inhale.

And if you hear the clarion call
For the perseverance in your cordial cave
Sit with absolute tranquility
And revive the inspiring auspicious wave.

The force that is beyond the feelings of knowledge
And action, can easily itself transform
Within the limits of human consciousness.
To reveal the truth of eternal norm.

The sixth and many more subtle senses
Come within the tangible range
By the grace of Lord Śiva you get
The sacred union with impulses strange.

Being one with the universal soul
Let the bee of your aspirant mind
Relish the taste of the honey of trance
And the mystery of relative creation find.



त्वत्तः पुमान् समधिगम्य यया स्ववीर्यं धत्ते महान्तमिव गर्भममोघवीर्यः ।
सोऽयं तयानुगत आत्मन आण्डकोशं हैमं ससर्ज बहिरावरणैरुपेतम् ॥

Having derived its power from You and (thus) acquiring unfailing energy, the Puruṣa (Spirit) in conjunction with Māyā deposited the Maha-tattva, corresponding, as it were, to the seed of this (visible) universe. Equipped with that (very) power the Mahat produced out of itself the golden (effulgent) egg of the universe enveloped by its (seven) external sheaths (in the shape of the earth, water, fire, air, ether, ego and mind).

(Śrīmad Bhāgavata XI. vi. 16)



Śiva in the Indian Life

—Prof. K.L. Bhalla

Lord Śiva is held in great reverence by most of the Hindus and this is borne by the reality that Śiva temples are found in almost all parts of India. Śiva signifies the life-force. He is God of destruction and of the regeneration which follows it.

According to Encyclopaedia Britannica—The name Śiva (literally 'auspicious') does not occur, however, early in the Vedas. The Vedic gods are mostly nature gods, and Rudra, the God of thunder, figures prominently in the Ṛgveda only to give way subsequently to Śiva."

He is represented with three eyes, a neclace of skulls and serpent wound about Him. In all ages Śiva has been worshipped and He has blessed His devotees. In 'purāṇas' we come across a number of stories which bespeak of His benevolence. He favours not only His 'bhaktas' but the weary and unhappy. He is simple and is known as Bholā Nātha. In Ardha-Nārīśvara He symbolises the unity of Śiva and Pārvatī. Dattātreya is an attempt to synthesize the three major gods.

Śiva and Śakti go together: We cannot think of one without the other. Śiva is Light and Wisdom: Śakti is the primal Force which expresses itself in the beauty and grandeur around us. The Śāktas are the followers of Śakti which is the personification of the female principle in the creation of the universe.

These are pictures in which Lord Śiva is seen sitting in the 'Lotus pose'—engrossed in the immensity of silence.He is the Eternal Sādhu, possessing nothing, desiring nothing. He has but one desire to remove the ignorance that holds men in its bondage. He gives and ever gives to the rich and the poor, the good and the bad. It is because of these qualities that even dacoits approach Him.

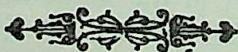
Not only in India but abroad there are Śiva temples and it bears testimony to the fact that Śiva worship was prevealent in one form or the other in many parts of the world. Archaelogists have come across several objects which they identify with the 'Linga'—the emblem usually an enshrined stone, of Śiva as procreator.

The question arises whether He has a form or he is formless. Both the views are tenable—He has no shape but He is the creator of all shapes. There are two schools of thought. According to one Śiva is bodiless and fathomless. But there are others who worship His idols. In every Hindu home Śiva is considered the supreme Being. Stories relating to Śiva are listened to by young and old with great interest even today. The 'Jangamas' sing songs to praise the Lord. Śiva Pārvatī wedding is a common theme of many such songs.

The baffling question is why Śiva has been and is still so popular among the Indians. There can be many answers to this query. But to me it appears that of all the deities Śiva is the one who can be pleased with a little offering. That is why his one name isआशुतोष— one who pleases very soon, of course devotion is a must.

According to Śaivism Śiva is our soul and if we don't have self-realization it is due to ignorance. This darkness can be got rid of by prayers and penance.

The cardinal principle of our cultural heritage are— 'Satyaṁ' Śivaṁ, Sundaraṁ'. 'Śiva Tattva' permeates all strata of life—hence the great impact of Śiva worship is found every where in India. Great Indian thinkers and philosophers from times immemorial have laid stress on the veneration of Śiva which can lead one to happy life here and hereafter.



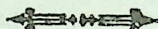
The Outcome of Śiva Worship

(Dignity of the mantra 'Oṁ Namaḥ Śivāya')

A descendant king named Dāśārha of Yadu dynasty ruled over the city of Mathurā. He was a very meritorious king and brave. The subjects and Brahmins lived peacefully in his kingdom. Neighbouring kings acknowledged his supremacy. King's wife also was very beautiful and faithful. Her name was Kalāvatī. One day king being love-sick went to the queen in the apārtment of the palace (*Raṅgamahala*). That day the queen, keeping fast was busy in Śiva's worship. She forbade the king from coming to her, because according to *Śāstra* a person should not indulge in sexual pleasure with a woman keeping fast. But the king did not follow her, he proceeded to embrace the queen. But as soon as he approached the queen, he began to burn with the heat of her body. Then being surprised he asked the reason of this heat. The queen replied, "O great king ! I have undergone the religious observance of *Śiva Mantra*, it is the dignity of the same adoration that nobody can deviate me from fasting. If you also wish, you may make yourself safe and sin free by undergoing religious observance in this *Mantra* from sage Garga.

Hearing this word from Kalāvatī the king became very happy and reached the hermitage of the sage Garga. Prostrating before sage the king requested him for the enlightenment of *Śiva Mantra* comprising of six letters. The sage making the king bathe in Yamunā, made him worship Lord Śiva by the method of Ṣodaṣopacāra. Then the king adored the sage with heavenly jewels. Being pleased with this the sage put his merciful hand on the head of the king and preached the *Mantra* comprising of six letters to him. Hearing the *Mantra* the sun of knowledge dawned in the sky of the king's heart, and his darkness of ignorance came

to an end. That *Mantra* had such a wonderful effect that in a moment all the sins of king passed out of his body in the form of crows. Wings of many of them were burnt and many of them fell on the ground grappling. The king was surprised very much by finding his sins burn to ashes. Just as the forest full of thorns burns to ashes by fire *(dāvāgni)*. He enquired of the sage Garga how his body had become so divine all of a sudden. The sage said—"These crows who have passed out of your body, are the sins of your previous births. The king returned home saluting and taking leave of that great preceptor the sage Garga who had made him sin free by preaching the *Śiva Mantra*.



विसृजति हृदयं न यस्य साक्षाद्धरिरवशाभिहितोऽप्यघौघनाशः ।
प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥

The name of the Lord is such that, even when uttered under constraint or unconsciously, it destroys multitudinous sins. That man is called the best of devotees, whose heart the Lord Himself does not leave as His lotus feet are fastened by the cord of love.

(Śrīmad Bhāgavata XI.ii.55)

Do your duty to the best of your ability and leave the rest to God. Do all your actions detachedly in a spirit of dedication to the divine. Then actions will not bind you. Your heart will be purified. The more selfless and dedicated we are, the nearer to Godhood we will be.

—Sivananda

No knowledge can be a match for the knowledge of God (the esoteric knowledge.)

—Jayadayal Goyandka



Devotees of Lord Śiva

—Swami Jatindranand Tirth

When Pāṇini entered he saw Lord Śiva absorbed in deep samādhi. A number of Ṛṣis and Maharṣis were also sitting in the same posture. Pāṇini, too followed their example and sat down in one corner and closed his eyes. Time passed and no one knew when Śiva rose from His samādhi. Śiva looked at the people waiting to meet Him. He did not disturb any one but sounded His 'Ḍamarū' fourteen times. All seated there opened their eyes but could not understand what Lord Śiva meant. One by one they approached Nandī, Śiva's bull, and asked him if he could enlighten them on the meaning. Nandī explained to every one differently and told them that that was the message which Lord Śiva had given to them. Pāṇini also humbly asked Nandī to tell him what the fourteen sounds meant to him. 'Fourteen sounds are the different combinations of alphabets', Nandī explained, 'Meditating upon these you can develop the Grammar of the Saṁskṛta language.' It is said Pāṇini enlarged these fourteen combinations and formulated the basic principles of Saṁskṛta Grammar.

Śiva is the fountain-head of knowledge. All sciences and philosophies emanate from Him. He is the Great Teacher. Most intricate problems and subjects have been solved and explained by Him. In our scriptures, He has been depicted always as speaker and others as listeners. But there is one place where He has not spoken but listened. Does't it look strange? But it is true. This happened after His consort Satī burnt hereself at the Yajña of her father Dakṣa-Prajāpati. Śiva came to the place where Kākabhuśuṇḍī lived and recited the great epic Rāmāyaṇa every day. Kākabhuśuṇḍī has been a great devotee of Lord Śiva and he had received some rare boons from Him. Lord Śiva took the form of a crow and also sat on one branch of the tree where

Kākabhuśuṇḍī used to sit and recite the Rāmāyaṇa. Kākabhuśuṇḍī's episode tells us how Lord Śiva reproved him for violating the tenets of Dharma. Kākabhuśuṇḍī was such a great devotee of the Lord Śiva that he did not tolerate any one worshipping Lord Viṣṇu. His Guru had told him many a time that basically there was no difference between Śiva and Viṣṇu but he kept on his tirade against the devotees of Lord Viṣṇu.

The absolute truth is that there is only one God and not many. Brahmā, Viṣṇu, Maheśa, they represent different aspects of the same divinity. Since all people are not equally developed in mind and spirit, they have different tastes, capacities and attitudes. In order to satisfy these curiosities Lord has assummed different forms. This is to attract people of all shades and opinions. As one gets enlightened, he himself begins to understand the truth. No discrimination or distinction is made thereafter.

In addition to the twelve Jyotirliṅgas, there are innumerable other liṅgas which came into existence on the specific request of the devotees of Śiva. These liṅgas are called 'Svayaṁbhūs'. They have come into existence of their own. These liṅgas are scattered all over wherever devotees have worshipped the Lord with singlur devotion and where Śiva appeared to bless them. One such liṅga was accidently found in a small village named NAGARA in the Jallandhara District of Punjab. Once a farmer was ploughing his field one early morning when his plough got stuck up in the ground. He tried to pull it out but did not succeed. He took an axe and dug the earth. To his great surprise blood started oozing from that place. Frightened, he left that place and ran to the village. Immediately a big crowd gathered to see the unnatural happening. Very slowly and carefully earth was removed and there they found burried under the ground a huge Śivaliṅga bleeding with the injury caused by the axe. The farmer greatly repented and immediately he donated the entire land round the Śivaliṅga for the construction of a temple. Being a small village no one constructed the temple but a little worship, however, started. This, too, was abandoned after sometime because the Śiva-liṅga was quite at a distance from the village and there were

only two Brāhmaṇa families who used to perform the worship. Years rolled by.

On the Hindustan—Tibet road, after Solan and before Simla, there is a small place known as 'Shogi'. A great devotee of Lord Śiva lived there in a cave on the mountain. Observing great austerities and doing severe penance, he became a 'Siddha' i.e. self-realized soul. His fame spread far and wide. Rājās and Mahārājas of various states, after hearing his supernatural powers, were attracted towards him. Even, while sitting in his cave, he knẹw every thing. When he did not like to meet anyone, he would ask his disciple to close the door. Shogi was a part of the State of Patiala. The Mahārāja of Patiala at that time had kept 365 wives. Once he also went to seek blessings from the saint who was popularly known as Śogī-wālā-Bābā. The Māharāja took many costly presents with lot of fruits and sweets and sent an advance party to inform the Bābā about his visit. The Bābā, immediately, closed the door of his cave and flatly refused to meet the Mahārāja. The Mahārāja was greatly perplexed and did not know what to do. However, he approached the cave and, putting his head on the ground, begged again and again to have a glimpse of the great Yogī. Bābā did not open the door. Bābā did not like those people who violated the tenets of Dharma. He asked the Mahārāja to return or he would curse him. The Mahārāja, there got frightened and returned without seeing the Bābā. Śiva's devotees are fearless and they are all love and affection when a simple, pure man with a sense of humility comes to meet them. Bābā always welcomed the poor ordinary people and blessed them freely. Whenever a sick person came to him, he just gave a little ash and that would cure him. The poor and the ordinary people, therefore, thronged to him in large number.

Once a group of persons from village NAGARA also went to see the great saint. Nagara is quite far away from Shogi. Among these people was a Brāhmaṇa boy named Lakṣamaṇa Dāsa. One day Lakṣmaṇa Dāsa was sitting alone with the Bābā and, availing the opportunity, he asked Bābā to guide him with regard to the worship of Lord Śiva. Bābā became serene for a few moments

and then said, 'Don't you know there is a Svayambhū Sivaliṅga in your village lying unattended which is not being worshipped by anyone at present? Go there and worship Him. I bless you. One day Lord Śiva will be pleased on you and He will call you to His own dwelling place Kāśī. After you have seen Lord Śiva, you will become a Jīvanamukta, i.e. self-realized soul like me and there you will spend the rest of your life in worship of Lord Śiva and shed light of wisdom and solace to one and all.' Ah ! what a prophecy ! Lakṣmaṇa Dāsa's joy knew no bounds. He returned home and bade farewell to all. He went straight to the deserted Śivaliṅga and began to live under a tree and started severe penance to please Lord Śiva. He did not care for the scorching sun, incessant rain, shivering cold and lone dark nights. He would not go anywhere. If anyone brought food, he accepted, otherwise remained without it. Nearby was a burial ground where no one dared to go at night. Lakṣmaṇa Dāsa, however, did not worry and remained busy in his sādhanā day and night.

Śiva is kindest of all gods. How long could He hold on. One night He appeared before Lakṣmaṇa Dāsa, who was reduced to a mere skeleton. Śiva advised him to go to Kāśī and disappeared. Next morning Lakṣmaṇa Dāsa left the place and thus a long march started towards Kāśī, about which he had only heard but never seen. With full trust in Lord Śiva, Lakṣmaṇa Dāsa left penniless and alone and after a great ordeal reached Kāśī after many months in tatterred clothes. No one knows the ways of the Lord. Here Lord Viśvanātha took charge of Lakṣmaṇa Dāsa Himself and guided his footsteps. He was sent to the company of highly elevated saints and there he became a self-realized person and wandered the streets of Kāśī as a free man. Lord Siva does not like outward pomp and show. He likes people in tatterred clothes. He looks to the heart. People, who are simple, pure, sincere and generous appeal to Him. He Himself is like that. Śiva is an embodiment of sacrifice. He drank poison for the benefit of the entire mankind. He, therefore, loves those who are prepared to sacrifice their every thing for the welfare of mankind. The devotees of Lord Śiva, therefore, should emulate His example

and should always act in a generous and selfless manner. They should have full faith and confidence in Lord Śiva's kindness and aspire to have His Blessings and vision one day.

Oṁ ! Oṁ ! Oṁ ! Oṁ !



खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन्।
सरित्समुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेदनन्यः ॥

With exclusive devotion he bows to the sky, air, fire, water, earth, heavenly bodies, living beings, cardinal points, trees and the like, rivers and seas and all created beings, considering them as the body of the Lord.

(Śrīmad Bhāgavata XI.ii.41)

Remember: That when your mind will turn inwards, when you will begin to feel the eternal and constant nearness of the solidified form of Existence, Sentience and Bliss, when you will attain permanent unification with that solidification of Existence, Sentience and Bliss, no external circumstances will succeed in robbing you of your happiness. You will no longer experience lack of happiness even when faced with adverse circumstances like dishonour, infamy, poverty and friendlessness, etc.

—Hanumanprasad Poddar

Think a bit that a man can't gain anything but disgrace by having a desire. The body and the family are not brought up only by having a desire. Money does not depend only on desires. These things are acquired by fortunes and actions. There is a great affinity between them, but there is no affinity at all between the objects and the desire.

—Swami Ramsukhdas



Man in danger - worships Rudra

A Dhyāna Mantra of Maheśa

—J. R. Kamath

Śiva

In the dawn the Aryans found the lovely goddess Uṣa, pursued by her lover Sun, the Sūrya (Ṛg veda.I. 115.2) *Sūryo devim uṣasaṁ rocamānām martyo na yoṣām abhyeti paścāt.* In the rising sun, they found a friendly God, Mitra who roused them from sleep. The sun with its rays filled the earth and heaven, vivifying the world, bringing joy. The dreadful and destructive phenomena were ascribed by them to Rudra who went howling with stormy winds (Maruts), who were his sons (Rudriyas).

The dreadful phenomena in the universe were attributed by them to the wrath of god, who can be appeased by praises and thus the god of appeasement became Śiva, or the benignant. This appears to be natural process by which a belief in such a God as Rudra-Śiva became established in India.

In the collected works of Sir R.G.Bhandarkar, the historical development of Vedic Rudra, into Rudra-Śiva has been made. The terrible and the destructive God became when he was appeased by men in a Variety of ways, a benignant God endowed with the whole majesty by the time of the Yajurveda and Atharvaveda.

It is seen that in the time of the Gṛhyasūtras Rudra was still a terrible God who had to be appeased. He was the God that held sway over regions away from home, over fields, wilderness, cemetries, mountains, old trees and rivers. Whenever a man came to anything which inspired awe and terror, Rudra was the God thought of and prayed to protect. Hence lies the reason which rendered him in later times the omnipresent Supreme Lord of the universe to the exclusion of all other Vedic gods except Viṣṇu. Many are the occasions on the life of man, which excite fear;

there are epidemic and other diseases, poisons, serpents, storms, thunderbolts, and wild and awful scenes and consequently the god who brings on these occasions, and protects when appeared will be thought of oftener than gods. The lovableness of the works of God, his greatness and majesty and his mysterious nature are also matters which strike the mind of man; and these appear to have operated in bringing Viṣṇu into prominence.

What contributed to the formation of Vaiṣṇavism were the appearances and occurrences which excited love, admiration and a spirit of worship; while in Rudra-Śaivism the sentiment of fear is at the bottom, howsoever concealed it may have become in certain developments of it, and it is this sentiment that has worked itself out in the formation of various Rudra-Śaiva systems of later times. In the monotheistic religions of other countries the same God is feared and loved; in India the God that is loved is Viṣṇu-Nārāyaṇa-Vāsudeva-Krsna while the God that is feared is Rudra-Siva.

Śvetāśvatara-Upaniṣad is a religio-philosophic treatise which represents the farthest point in the development of the idea of Rudra-Śiva as a God worshipped by the Indian Āryas generally. This Upaniṣad stands at the door of the Bhakti school and pours its loving adoration of Rudra-Śiva instead of Vāsudeva-Kṛṣṇa, as the Bhagavadgītā did in later times when the Bhakti doctrine was in full swing (p-157 of Bhandarkar collected works Vol.IV). Chapter XIII of Gītā, contains a verse from this Upaniṣad. This Upaniṣad has verses from the Purusa Sūkta (Ṛgveda.X.90). It is of importance to note that the Supreme Being is referred to in this Upaniṣad as 'Īśāna', 'Īśa', and 'Śiva'. Atharvaśiras is another Upaniṣad appertaining to Rudra. For the knowledge of Rudra, this Upaniṣad says, that one should use moderate food, devote himself to reading (Śravaṇa), thinking (manana) etc. and become a Paramahaṁsa (a single-minded devotee) and thus spend his time. One should undertake Pāśupata vow (vrata) by practising forgiveness and giving up greed and anger. The muttering of Oṁ, the praṇava should be practised. Pāśupata consists of the vow of giving up greed, anger, and drinks and then concentrating the

mind on Rudra, thereafter one should besmear the body with ash repeating the words ?. The ash is fire, the ash is water, the ash is earth, everything is ash, the ether is ash, the mind, the eyes, and other senses are ash". This is enjoined for the removal of the noose with which the Paśū or the individual soul is tied. The Śvetāśvatara Upaniṣad expounds the characteristic doctrine of the Upaniṣads but occasionally identifies Brahma with Rudra-Śiva. In Ch.IV verse 21, there is a prayer "O Rudra design to protect me with that benevolent face of Thine" *(rudra yatte dakṣinaṁ mukhaṁ tena māṁ pahi nityam)*. In cultural Ḥeritage of India vol.III page 437, the learned author says:

Commonly however the highest end is called Mokṣa or liberation from bondage. If for example the highest Reality as eternally realized perfectness is Śiva, the Jīva or the individual is potentially Śiva, but he does not actually know and realize himself as That. How can you (or thou) equate yourself to That ? Only by liquidating your 'bonds' or limitations.

This is realization-Then 'Thou art That' 'Jīva is Śiva'.

The word 'Śiva' occurs in the Viṣṇu-Sahasranāma, meaning as one who confers auspiciousness. In the Bhāṣya of Parāśara Bhattara on Viṣṇusahasranāma, Śiva is described thus; "He does what is auspicious for all whether they desire the enjoyment of worldly pleasures or whether they seek release. He is Śiva, "*evaṁ sarvaṁ bubhukṣu mumukṣu śivaṁkaratvāt Śivaḥ.*

"He is the cause of the bondage of worldly existence and also of release therefrom" *(Saṁsāra mokṣa sthiti bandha hetuḥ)*.

The God rules over the world of the pitṛs. *(pitṛloka rājya manusāśti devaḥ)*.

He is auspicious, for those that do inauspicious things and inauspicious for those that do in auspicious things. (See Viṣṇu Śahasranāma, Bhāṣya of Parāśara Bhaṭṭāra by Prof. A. Srinivasa Raghavan P. 554-555.)

The word Śīva' is derived from the root 'seeing' which signifies auspiciousness. The suffix 'Van' is according to the rule *"sarva mighṛśva Śiva"*. The grammatical rule lays down that the long vowel ī of the root is shortened to 'i' and it does not undergo the

change called 'guṇa'. He is *'śāśvataṁ śivam acyutaṁ'*- The Eternal the auspicious and the never deserting. He is *smṛte sakala Kalyāna bhajanaṁ*-when He is remembered the devotee becomes the abode of all auspiciousness (ibid p.154).

Śruti says *sā Brahma sā Śivaḥ* (Nārā up.13) Śiva being devoid of the three guṇas, pure, He is Śivaḥ. (Viṣṇu Śahasranāma by Śāṅkaranārāyaṇan p.57)

Thus by the precept of non-difference, between Śiva and Viṣṇu, by the name Śiva, Hari alone is praised.

In Bhaviṣya-Purāṇa Lord Maheśvara says:

The fools who perceive Me and Brahmā as other than Viṣṇu are men of perverse thought. At the end (of their lives) they are tortured in Hell.

In the portion relating to Kailāsa Yātrā in Harivaṁśa, Maheśvara says:

'You are the origin of all creatures, similarly the middle and the end (i.e. the creator, preserver and the destroyer). From You the whole universe began and in you everything merges.

O ! Omnipotent Deva, I am you. O ! Janārdana ! You are I alone. There is no difference between us in name or reference.

O ! Govinda ! whatever eminent Names are current for you in the world they are my Names too. No doubt need be entertained about this Viṣṇu Sahasranāma by Śaṅkaranārāyaṇan p.21'

The unmanifested God manifested in the phenomenal world-through a trinity of gods (the Trimūrti). The three aspects of this neutral, undefinable spirits are: Brahmā (a masculine term, not the neuter supreme spirit) who is the creator or creative aspect,Viṣṇu the Preserver; and Śiva the destroyer, who is also the generator of new life. These three manifestations, each developed a following that considered their particular God and all others as secondary manifestations. Hence the Śaivites considered Śiva the one true God and Viṣṇu a secondary attribute of Śiva-and of course the same was true of the Vaiṣṇavites (worshippers of Viṣṇu) and of those who preferred to believe the masculine Brahmā was the single true God. The Indian people were highly accommodating by nature, however, and most often

preferred to incorporate challenging deities, into their own system of belief rather than deny their existence entirely. Perhaps this temperamental preference gave truth to the concept of Trimūrti or Triple form. This holy trinity of groups still preferred their own particular God as primary. Brahmā 'however' was always either the most powerful or one of the most powerful God of India. He was the Prajāpati mentioned in the later Vedic writings and at the peak of his popularity early in India's religion 'Śaivism is in fact a federation of cults' (See Cultural Heritage of India Vol.IV p.63.)

The votaries of the Trimūrti (Brahmā, Viṣṇu and Śiva) make no distinction between them as they identify one with another. Viṣṇu for example is described as Śiva's arrow, and Śiva as Kṛṣṇa's flute. Kṛṣṇa again is regarded as the incarnation of Viṣṇu.

'Namaḥ-Śivāya' is mystic invocation whereby the devotee appeal directly to the Infinite Reality, the one without beginning or end, to reveal Himself in forms accessible, understandable and attainable by man.

Ratna Navaratnam, the author of the book St. Manikka-vācakar's 'TIRUVACAKAM' (The Hindu Testament of Love) writes about this nāma, generally known as *pañcakṣara,* thus:

When the submission to His will leads man progressively to the perennial enjoyment of the Lord's ineffable bliss, his worship of the Lord as *'Namahaśivāya'* which invocation denotes that the soul of man is yet in bondage, changes to the incantation of the Lord as *'Śivāya namaḥ'* the mystic mantra of the fully emancipated soul. This then is the underlying relationship of a Jīvana-mukta to his Lord. This progressive spiritual experience of the poet calling upon his Lord in the early stages of his initiation as *'Namaḥ Śivāya'* and with the ripening of his love addressing Him as *'Sivāya namaḥ'* forms the Central theme of Thiruvācakam. When he was still attached to the allurements of the world, he woke up to the potent spell of *'Namaḥ Śivāya'* and gradually as he shed the veils of ignorance with the attainment of

wisdom he experienced the Lord as '*Śivāya namaḥ*' (Pages 53-54)

Dhyāna or Meditation

Thinking is not meditation. Thinking involves only the mind and intellect. But in meditation it is the heart and emotion that is principally involved-a fullness of one's being.

Dhyāna mantra is replete with beautiful and picturesque images of the Deity propitiated, presenting a beautiful form of the Divine Being, who is beyond name and form and from which all names and forms emanate. They are principally descriptions for the devotee to visualize a human being with four arms, possessing infinite qualities and a dazzling body and a smiling face, always willing to help or assist the devotee, one who is ready to respond to the call of a sincere devotee. They are full of symbolism and help the devotee grasp the ultimate Reality and concentrate on that Reality. Its purpose is not only to energize the Buddhic consciousness but also to harmonize lower vehicles and to put them in tune with the higher vehicles, so that forces from the higher planes can pass unobstructed through the intermediate planes and appear in our physical consciousness.

Berkley said "Choir of heaven and furniture of the Earth have not any substance without mind" (cited in Lalitā Sahasra nāma by Suryanārāyaṇa Moorthy p.3). The mind of God is to be regarded as infinitely extended throughout space and time. The apparent objectivity of things is due to their subsisting in the mind of an eternal spirit.

The mind of man, to be really in tune with the Eternal Mind (a Logos) has to be extended beyond the frontiers of its earthly bearing. It is only when the devotee sincerely and intensely believes that the Dhyāna Mantra and the Devatā of his Sādhanā are one and the same, that his efforts will flower in God-realization and absolute tranquility and serenity achieved.

The late Prof. R.D.Ranade, writing on Meditation in Dhyāna Gītā, says:

"Meditation is communion with an Unseen Realm that pours its influence upon us and makes us new men. The test of this

influence is life. ××× Meditation is an experience which blooms in the presence of the Lord in daily life. This experience lifts us above the world of atoms and electrons, this experience links us with the Ātmā wherein truth abides and love is radiant and Beauty hath her eternal shrine".

"In Dhyāna(meditation)you go deeper within you.The inner being of the spirit is then revealed and every moment your inner life becomes a part of eternity. The self, Ātmā, becomes radiant in the heart-shining bright for ever and evermore. And as you do not feel tired, you rest on your Self: you abide within you. And while you are deep in the Ātmā, your life grows, matures, in thought and character, in aspiration and worship, you blend humanity with creative life. In meditation you develop a new focus of attention. .... The will is trained and gradually tuned to the Divine will .... To develop meditation, training indeed is necessary .... under a loving guidance of a Guru .... Much help may be had from an inspired scripture ...... Group meditation does great good". "In meditation seek to be receptive. Relax yourself. Let your effort be towards effortlessness. Seek to sink from conscious activity into silence, set your will at rest".

(R.D: Ranade's Dhyāna Gītā by M.S. Ḍeshpande p. 8-9)

By constant practice of mental concentration mind reaches a point when it will be able to exclude at will any thought from its focus. When this stage is reached man becomes free from attachment to the world and to his egocentric self and also becomes a master of his very moods. Yōgīs describe three types of meditation.The lower one is Sthūladhyāna-the contemplation of images and scenes. According to devotee's training he beholds lofty scenes pertaining to his religious concepts, e.g. resplendent form of Śiva, the Great God, or radiant figure of Viṣṇu etc. Above that is Tejodhyāna—wherein the images disappear and the soul left free to contemplate on its own pure light, the active aspect of the spirit.This thereafter prepares the Sādhaka to the next stage of Sūkṣmadhyāna-a state of total abstraction and consequent obliteration is reached through the rising of kuṇḍalinī,

the divine fire in man which leads to the union of his consciousness with the Supreme Consciousness. This results to the last stage of Yoga.

R.D.Ranade prescribes three types of meditation for God-realization (1) Ideological (2) Moral and (3) Mystical. He maintained that Metaphysics, Ethics and Mysticism should lead to these three types of meditation (See Dhyāna Gītā, ibid p.9).

Radhakrishnan writes:

'Let us set aside a few minutes every day for prayer and meditation; let us take up a verse or two of the Gītā and read slowly: let each word sink into our consciousness, let its meaning pass into our mind; let its meaning literally engrave itself on our thought. If we start our day's work with such a feeling we will not forget that we live here for a purpose larger than we see'. (cited in ibid p.10)

According to R.D.Ranade, Śvetaśvatara Upaniṣad seems to have been written in the interests of Śaivism and that Upaniṣad says in II-8.15, that highest result is secured by the practice of Yoga i.e. to the State of Samādhi where the individual soul sees the Universal soul and becomes one with Him.

A Dhyāna Mantra of Maheśa

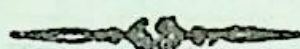
A formula for meditation on the Manifest Deity:

ओं ध्यायेत् नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसम् ।
रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् ॥
पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानम् ।
विश्वाद्यं विश्वबीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥

Let him meditate on the Great Lord whose body is shining as a mountain of silver; whose crest jewel is the beautiful moon; whose limbs are refulgent like gems; who holds in his two hands the symbols of axe and antelope; and whose other two hands show the mystic signs of showering boon and fearlessness (on his devotees); who has joyful countenance; who is seated in the lotus posture; who is surrounded on all sides by a host of immortals who are chanting hymns in His praise; whose dress is the skin of

a tiger; who is the beginning and the source (bījaṁ) of the universe; who is the destroyer of all fears; who has five faces and three eyes.

(From Glimpses of the Psychology of Yoga by I.K. Taimni page (8). The concepts here have been associated with the well known symbolical human form of Maheśa i.e. manifested form. It brings out the concrete and the abstract concepts of Him, and is capable of arousing the deepest and subtlest sentiments in the minds of those who are inclined to a religious devotion).



अस्यासि हेतुरुदयस्थितिसंयमानामव्यक्तजीवमहतामपि कालमाहुः।
सोऽयं त्रिणाभिरखिलापचये प्रवृत्तः कालो गभीररय उत्तमपूरुषस्त्वम्॥

You are Purusottama (the Highest Person) in that You are responsible for the creation, continuance and destruction of this universe; the Vedas speak of You as the Controller of Prakṛti, Puruṣa and the Mahat-tattva (the principle of cosmic intelligence); and You are also Kāla (the wheel of Time revolving in the form of a twelve month) consisting of three navels (each of four months), engaged in the destruction of all and possessed of imperceptible speed.

(Śrīmad Bhāgavata XI. vi. 15)

Remember: That happiness does not consist in any particular circumstances of the world. You think that you will be happy when your circumstances take a particular shape, when you will possess so much money and such worldly power, when you will get a son and your fame will spread throughout the world and people will begin to show you honour—herein lies your error.

—Hanumanprasad Poddar



The Devotion of Bhīla-Bhīlanī to Lord Śiva

There lived a religious king named Siṁha Ketu in Punjaba. Once he went to the jungle for hunting. On the way he came across the ruins of an old Śiva's temple. In that temple there was a pretty idol of Śiva Liṅga. With the king there was a young Bhīla named Caṇḍa. It (the idol) appeared to him to be very lovely and attractive. He took the idol with great reverence, love, and the feeling of simplicity by the grace of his virtues in his previous birth and told the king, highly moved with love—O King, I have come across this pretty idol of Lord Śiva on the way. I have great reverence for Him. I am ignorant and do not know how to worship. Please be kind to tell me the manner of worship so that I may please him by worshipping Him. The king, smiling on the innocence of the Bhīla told him by way of joke—Place him on the pedestal daily after bathing His idol. Again offer flowers and leaves of Bilva tree along with incense and earthen lamp. Śiva is very fond of ashes of pyre, so besmear the idol always with the ashes of the pyre. Mind you, the ashes must belong to the funeral pile. Well, then dance and sing before His idol after offering eatables to Him. He is highly pleased with the dance. Never fail to besmear him with the ashes of the pyre.

Innocent Caṇḍa believed literally in the joke of the king, began to worship the Śiva Liṅga exactly as directed. Many years passed in worshipping Lord Śiva. The king had emphasised twice for the ashes of the pyre. So going to the place of cremation ground, he brought the ashes from there without fail. He never missed besmearing the idol with the aforesaid ashes. One day he had no ashes of pyre left with him. Caṇḍa went to bring the ashes from the cremation ground but that day he found nowhere the ashes. He was back disappointed and began to tell his wife, "O sweet

heart, today I did not get the ashes of pyre anywhere. There arose great hindrance in the worship of Lord Śiva. How can I live without worshipping Him ?" Seeing the husband sad, the devoted wife Bhīlanī told—My Lord ! Do not worry for this, gathering the things needed for worship fearlessly start the worship. I manage for the ashes of pyre right now. Setting the house on fire I just burn myself. Thus you will get the ashes of pyre for many days. Caṇḍa was surprised to see the sacrifice, affection and courage of his sweet heart. He said, "O sweet heart ! I have heard that the man's body helps to perform the four *puruṣārthas*, it should not be burnt." But the Bhīlanī did not agree. She said with her heart full of love—'My Lord ! The body is bound to fall one day. It is used in the service of God and if it is helpful in making your worship successful, what more will be the success of this body ? Consider it a great virtue that this body will serve the purpose of Lord Śiva. Do not vex your mind in other thoughts.'

Bhīla could not utter any thing. He was astonished. Bhīlanī went and took bath and putting on washed *dhotī* (dress) set the house on fire and making round of the fire and meditating on Śiva she began to pray to Him. By her secret prayer full of devotion it is proved that his uneducated Bhīlanī was enlightened with *'Śiva Tattva'* by the grace of Śiva and she was satisfied with the attainment of His devotion. She said—

वाञ्छामि नाहमपि सर्वधनाधिपत्यं
न स्वर्गभूमिमचलां न पदं विधातुः ।
भूयो भवामि यदि जन्मनि नाथ नित्यं
त्वत्पादपङ्कजलसन्मकरन्दभृङ्गी ॥

(Bra. Saṁ. Bha. 17)

"My God ! I neither wish for the kingdom of Kubera nor heaven, nor I wish for salvation. There may be many births of mine and mind like black bee may remain in sucking the pollen of your lotus feet in all my births. What is the use of being born in a high family, by acquiring learning, by the discussion of the scriptures *(Śāstras)*? He whose heart is devoted to the almighty, who is greater than Him in all three worlds ?"

Praying thus she burnt to ashes.

Caṇḍa Bhīla worshipped God Śiva with that ash of the pyre with great devotion. Making offerings and being pleased and remembering the sacrifice, renunciation, and devotion of his wife, began to pray to Śiva in reverent tone. In a short while he saw the Bhīlanī standing near him in divine form. He was wonder struck. He said, "O sweet heart ! you had just been burnt into the fire. How did you come here ? Am I dreaming ? Bhīlanī replied, "It is not a dream, my Lord. It is I, indeed, your faithful maid servant standing before you. I do not even remember when I was burnt." Both were discussing this strange episode, when suddenly a wonderful plane landed there from the sky and the divine messengers of Lord Śiva reverently took the couple seated in the plane to Śiva loka (abode of Lord Śiva).

Glory to devotee and the Lord Śiva.



Remember: You are badly needed in your home today. You too believe that the whole show is being run by you alone, that your presence is indispensabe. But as soon as you die some arrangement or the other will be made to fili the gap and later on you will not be missed even.

—Hanumanprasad Poddar

Like an animal, a man also loves his body the most. But man has true knowledge. So he can divert his love from body to God because he knows that body will not remain alive all the time. It always changes, therefore, how can it live all the time? But God lives all the time and we are His fragment, we are His. When we recognize this fact like *Nārada.*

—Swami Ramsukhdas



Ardhanārīśvara

—Irach J.S. Taraporewala

Among the many concepts connected with the Lord Śiva the finest perhaps is that of the Ardhanārīśvara. At first sight it appears rather crude—a sort of hybrid monster—but when we look at it more deeply, we find in it a most beautiful ideal held up before mankind. There is a beautiful image of this Ardhanārīśvara in one of the cave-temples at Ellora and the artist seems to have caught the true spiritual cancept behind it. It is an image of perfect poise. The two sides merge into each other with perfect grace, and the whole impression is one of great beauty. It was the sight of this image that set me thinking on the inner significance of Ardhanārīśvara.

In the triple concept of Īśvara, as Sat-Cit-Ānanda, Śiva represents the *Ānanda,* the perfect balance and equipoise. Man himself is an emanation from the Supreme, and so he, too, has the three fold nature of God within himself. The *Sat* is existence, his material being; the *Cit* is his consciousness of the outer world; and when these two are harmonized in a full realization of Higher Self, then alone does he reach *Ānanda.* So here, too, *Ānanda* is the result of harmonizing the other two.

Now from another point of view the two aspects of *Sat* and *Cit* may be likened to the Mother and the Father aspects of the Godhead. Then *Ānanda* is the third aspect where the Mother and Father are merged into a perfect whole, in other words when Śiva and Śakti are combined in the Ardhanārīśvara. Some similar idea seems to be present in the mind of the author of the Genesis where he says: 'God created man in His own image,... male and female created He then' Both woman and man are the image of God, the first is the *Sat* and the second the *Cit* aspect, but *Ānanda* comes when both are blended into one perfect harmony.

In what does this perfect harmony consist? Śiva is regarded

usually as the Lord of the *Yogīs,* but really He is the Lord of the Gṛhastha, of the married people. It is not for nothing that married women worship Śiva; for He represents the Perfect Union. We should take things *as they are* and make the most of them with all their shortcomings and imperfections. We should try to keep in perfect harmony all the conflicting interests around us. This is true Yoga—*samatvaṁ Yoga ucyate*— Yoga is equipoise in every thing, it is peace and tranquility amidst all the conflicts that surround us in the material world. This is what Śiva teaches us through His family relations. He rides on the Bull, while Pārvatī has the Lion, and these two are 'natural enemies'. Then again Pārvatī herself, is jealous of the Holy Gaṅgā on His head. Śiva has serpents twining around His body and they fear 'their natural enemy', the peacock of Kārtikeya; while the poor mouse of Gaṇeśa trembles in its turn before them. A nice household one might say, for mental peace and family happiness ! And yet so great and loving and peaceful is Śiva, the true *Yogī,* that under His benign care all can live forgetting their natural antipathies, and at peace with each other and with the world. He is at perfect peace with all, for He is Himself *Ānanda,* and this *Ānanda* He gives unto all that come near Him. This is the supreme quality of Maheśa and hence His names Śiva (the Benign) and Śaṅkara (the Giver of Bliss). This is great lesson that Śiva teaches us—reconciling all conflicts and realizing 'the peace that passeth understanding.' For us mortals this great lesson of Śiva has to be learnt in the Gṛhasthāśrama. Each has to seek his own Pārvatī, and accept her as also Kārtikeya and Gaṇeśa, her progeny with all their limitations. And only through perfect union with her—soul muted to soul—would one realize the *Ānanda,* which is Śiva Himself. Therein consists the true Yoga, which *Saṁsāra* alone can teach. It is easy to remain equipoised in a forest or on Himālayan heights; but the man who is unruffled amidst the conflicts of daily life, that man is the true worshipper os Śiva.

This true equipoise, which represents the prefect union of sat and cit, is represented by the grand figure of Ardhanārīśvara: Spirit unites with matter and, getting beyond *Māyā* (the discords

of the world), attains to the *Ānanda* of perfection. Everything is then at one: there is no spirit, no matter; there is no man, no woman; but there is only the ONE 'without a second'— *ekamevādvitīyaṁ*-Śiva, the Ardhanārīśvara, the image of Anantānanda.



भगवत उरुविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे ।
हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः ॥

Just as with the rising of the moon the heat of the sun disappears, so the fever in the devotee's heart, (once) banished by the cool lustre shed by the gem-like nails of the Lord's feet taking long strides (while dancing with the devotee as during the Rāsa dance) can never appear again.

(Śrīmad Bhāgavat XI.ii.54)

Remember: He who has delivered himself to God will, for the sake of His pleasure, meticulously devote every moment of his life to pursuits which are agreeable to Him. He will indeed have no respite from the service of the Lord. He will keep his sense-organs, mind and intellect incessantly engaged in doing service to Him.

—Hanumanprasad Poddar

The more you try to identify yourself with God, the more purity will come to your body, senses, mind and intellect automatically, because you have accepted your identity with the real. You have got at the root of the matter. This is something very simple. Think over it seriously.

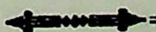
—Swami Ramsukhdas



O Śiva ! Bholā Bābā !!

—Som Paul

O Father, they who adore you never fall,
Pārvatī, Your holy spouse is the Mother to all.
Ye gulp down all the poison of the world in your stride
Yet fill the scorched living hearts with ambrosia divine
But thy assurance reaches me not, O supreme soul,
How let thee my poor soul incarcinate avid
limbo of temporal black-hole.
Whole truth 'tis that thou hath redeemed thy
umpteen devotees
Despite this a biting doubt lurks in my mind
Granted my wretched plight, discordant notes
of revolt do reverberate.
O my Super-consciousness ! won't thee rip off
Bonds of serpentine fears around me
Would thee halt the burning graveyard of
unsaid sorrows.
Ye not shed a parabola of optimistic rays
across my bleak horizons ?
Still sanguine I'm of dawning of perpetual
peremptory redemption.
However consequent upon complete surrender
of all desires upon thy lotus feet.
O Śiva ! Do unto me whatever thou desireth,
Or Thee hold compatible with this frame.
For I'am a sport thing of thy Blest State.
Of my company in your Cosmic Dance
When thee destine in my Fate ?



The Antiquity of Śaivism

—V.R. Ramachandra Dikshitar

No study is more interesting or more fascinating than the study of the origin and history of different religious movements in India. The term Hinduism is too broad and comprises the religious beliefs and ideals of many sects, too innumerable to mention with any exactness. A general and commonly accepted divison of this religion is Śaivism and Vaisnavism. Some may claim Śāktism as a separate sect, but students of Indian religious history know too full that Śāktism is merged as it were in Śaivism. The great world teacher Śrī Śaṅkarācārya has spoken in pregnant terms '*Śivaḥ śaktyāyukto Yadi bhavati Śaktaḥ prabhavituṁ*' in his immortal work the *Saundaryalaharī*. This means that Śiva and Śakti make for prowess and strength. This form of Śiva-Śakti can go also by the name of Sādāśiva.

The expression Śiva connotes happiness and peace all round. The Vedic literature speaks of him as Rudra. Into the controversial question of Rudraśiva complex we need not enter at present. It is worthy of noting at the outset that while the Vaiṣṇava religion was sponsored by a distinguished line of Ācāryas including Śrī Śaṅkarācārya whose devotion to Govinda was unquestioned and unquestionable down to modern teachers and preachers, such claim cannot be made of Śaivism. In fact except a few Tamila saints of the mediaeval period, the earlier form of Śaivism came into being without involving the aid of any teacher to usher it into the broad world. The earliest form of Śiva worship seems to have been the phallic mode of worship. This is evident from the term *Śiśnedevas* which occur in the earliest of our literary documents—*the Ṛgveda-saṁhitā* (VII. 29-5; X 99-3 cp. *Nirukta* IV. 19). It is contended by some scholars that the expression under reference need not necessarily connote the construction placed on it by others. It is a pity that

Sāyaṇa's * Bhāṣya does not throw the necessary light on this. Still there is a general acceptance that the term may refer to the existence of the worship of Liṅga, in which form Śiva is worshipped today throughout India (see P.T. Śrīnivāsa Aiyangara, *Stone Age in India*, p. 49). Chronology is a difficult subject, and especially so with anceint Indian documents and monuments. The spade of the archaeologist has revealed the existence of full-fledged civilization on the banks of the Indus in the chalcolithic period of India's history. It is contended that the culture depicted therein is pre-Āryan, and much anterior to that of the Vedic period. For reasons which we cannot discuss here, the culture of the Indus valley as revealed by the monuments at Mohenjodaro and Harappā is post Ṛgvedic culture of which there is much in common.

The cult of the Liṅga is as old as the *Ṛgveda* as is adumbrated by the finds of the Punjab. (see Plate XIII in Vol I of Mohenjodaro and the Indus Civilization edited by Sir John Marshall). Here one notices the phallic emblems Yoni and the Liṅga, so characteristic of Śaivism, representing Śiva and Devī. They are the symbols of the creative principles of life. These types which are discovered by the archaeologist point out once again the antiquity of the cult of the Liṅga, the principal characteristic of Śaivism.

Beside this cult of the Liṅga, the finds of the Indus valley reveal another aspect of ancient Śaivism. This is a form of Yoga which is another chief characteristic of early Śaivism. In the Vedic literature one of the attributes of Śiva is Paśupati. The original form of Yoga seems to have been the *Prāṇāyāma* which every twice-born member of the community is expected to do in the course of his *Sandhyā* prayers. This simple form of *Prāṇāyāma*, we have the authority of the oldest of the Purāṇas, the *Vāyu-mahāpurāṇa*— went by the appellation of Pāsupata Yoga. A description as given by the *Vāyupurāṇa* of the Pāsupata Yoga

* Commenting upon the said text Sāyaṇa gives contradictory meaning of Śiśnadeva.—
Śiśnena dīvyanti krīḍanti iti Śiśnadevāḥ. Abrahmacaryāḥ ityarthaḥ
—Editor

agrees with the sculptured statues in Yoga posture (see. R.P. Chanda in the *Memoir of Ar.Sur. India.* Vol. 42). Thus as early as the chalcolithic period we have two chief characteristics of Śaivism, the Liṅga cult and the Yoga cult in practice in the Punjab, if not in all India in the third Millenium B.C. In later literature Śiva goes by the name of Yogeśvara (see Naiṣadham XII. 38) which Mallinātha comments appropriately '*sphatikaliṅge Yogeśvara iti prasidhiḥ*'. We find clear traces of phallus worship in the two celebrated epics of India. In the Mahābhārata (VII. Ch. 200 and 201), the story goes that when Aśvatthāmā, the son of Droṇācārya, found Śrī Kṛṣṇa and Arjuna escaping unhurt, he became depresssed and distressed and wanted to know from Vyāsācārya why they could not be killed. Here Vyāsa tells him that Kṛṣṇa is a worshipper of Śiva in the form of Liṅga, and being a devoted Bhakta of Śiva the Great God keeps Krsna under His protection. These chapters of the *Mahābhārata* have been differently interpreted. Some treat them as mere interpolations. Others find in them the hand of a sectarian at work (see. J.R. A.S. 1907, pp. 337-339). There is nothing of this kind in these passages. They fit in very well with the text. Aśvatthāmā is really puzzled and is anxious to know the reason for the prowess of Kṛṣṇa and Arjuna. An answer quite in keeping with the spirit of the times is furnished. Here is no hand of a sectarian at work. On the other hand it demonstrates the antiquity of the cult of Śiva and a sort of Abhedabuddhi, quite opposed to sectarianism.

In another portion of the Mahābhārata (XII. 14 and 17) the grandsire Bhīṣma from his death bed preaches lofty doctrines and ideals to Yudhiṣṭhira so as to make him not to feel despondent but to be cheerful. In the course of his long sermons he praises the greatness of Śiva and the meditation of His different Names representing the many manifestations of the Lord. This is another instance of the spirit of non-sectarianism. In the *Rāmāyaṇa* again such a healthy spirit, in matters religious, prevails. Śrī Rāma on His march to Laṅkā to fight the demon king Rāvaṇa reaches what is well-known today as Rāmeśvaram and engaged himself in phallus worship, thus pointing out that all gods are one. The

Purāṇas as a class maintain this level throughout, and it is a mistake to taboo them as sectarian works.

Light again comes from an independent source testifying to the ancientness of Śaiva cult. This is supplied by classical works in Tamila language which go by the name of the Sangam works. Here the chief gods mentioned are Śiva, Subramaṇya and Krsna. The frequent references to Śiva and His son Murugan inTamila literature have made scholars to spin a theory that Śiva was a Dravidian God or at least a Non-Āryan God who was later on identified with the Āryan God Rudra. We do not propose to enter into a disquestion on this subject here. Suffice it to say that all literary and archaeological evidences go to prove that the cult of Śiva originated in the deep hoary past, and it baffles the historian of ancient India in his attemps to trace out its origins.



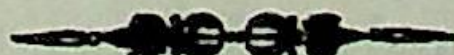
न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा ।
सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥

He is the best among the devotees of the Lord, who makes no distinction between his own and that belonging to others in the matter of his possessions and body. He looks upon all created beings with an equal eye and is (always) calm.

(Śrīmad Bhāgavata XI.ii.52)

Remember: A thing which is subject to destruction and change and is imperfect by nature can never bring true and lasting happiness. That is why a person regarding himself happy today through possession of an object of enjoyment—wealth, honour, progeny or power—is found to be lamenting and weeping the very next day.

—Hanumanprasad Poddar



Śiva-Yoga and Śiva-Rātri

—*Yogacharya Kiran Shankar*

1. Śiva, The Supreme Consciousness—

Man's inner consciousness is threefold. He wills to exist, to know and be happy. Man's life finally revolves around the axis of the will to be happy The unit conciouness within man is bliss itself *(Ānanda Ātmā*—Taittirīya Upaniṣad). Man is micro-cosm with this triune nature of unit consciousness known in Saṁskṛta as *Ātmā,* the Self. When this unit consciousness is multipled by infinity, the resultant is mathematically "infinity" known philosophically as Macro-cosm or Cosmic Consciousness *(Parmātmā)* in which the above mentioned threefold consciousness is infinitely magnified, and respectively known as *Sat,* the Life Eternal, *Cit,* the Consciousness Supreme, and *Ānanda,* the Bliss infinite. In Saṁskṛta, Bṛhat means "infinite"; and hence, in *Tantra,* Macro-cosm or Cosmic Consciousness which is infinite is rightly called Brahma or Infinity *(Bṛhattvāt Brahma gīyate)*—Mahā Nirvāṇa Tantra). Thus, the unit consciousness is identical with the Cosmic Consciousness which is known as *Ānanda,* happiness Infinite, Supreme Beatitude or Bliss Divine *(Ānandaṁ Brahma*—Taittirīya Upaniṣad), also known as *Caitanyam,* the Supreme Consciousness *(Caitanyam Ātmā*—Śiva Sūtram.)

In Śiva Purāṇam, Brahma, the Cosmic Consciousness, is verily known as Śiva *(Brahma eva Śiva sanjñitam). Tantra,* which means that Śiva is the underlying principle or nucleus of all existence. The whole existence is vibrating or dancing around Śiva as its nucleus point without which no existence is possible. This underlying principle is, according to the Śvetāśvatara Upaniṣad, omnipresent *(Sarva-vyāpī sa Bhagavān tasmāt Sarvagataḥ Śivaḥ).* Śiva is Non-dual principle *(Śivam Advaitam),* which is, according to Śiva-Purāṇam, of threefold nature, aspect or power of birth, life, and death, creation *(Bhava),* maintenance

(mṛḍa), and transformation *(Hara)*.

2. Paśu-Pati and the Eightfold Propensity—

Śiva, the Cosmic Consciousness, is also known as *Paśu-Pati*. Tantra asks one to meditate on *Paśupati* as *Sat, Cit,* and *Ānanda*, Existence, Consciousness, and Bliss Infinite. *(Śrīmat Paśu-Patiṁ dhyāyet Sat-Cit-Ānanda lakṣaṇam)*. *Paśu* means *Jīva*, the embodied soul who is bound in *Pāśa* or chain or noose. According to the Kulārṇava Tantra, *Pāśa* or bondage is of eight kinds which are—

Ghṛṇā lajjā bhayaṁ śaṅkā jugupsā ceti pañcamī ।
Kulaṁ śīlam tathā jātir aṣṭau pāśā ime smṛtāḥ ॥

This means that the eightfold passion or bondage consists of contempt *(ghṛṇā)*, disgrace *(lajjā)*, fear *(bhaya)*, doubt *(śaṅkā)*, censure *(jugupsā)*, race-prejudice *(kula)*, behavioral pride *(śīla)* and caste-prejudice *(jāti)*. All these eight shackles *(aṣṭa pāsa)* are the negative desires or propensities of mind that lead one to contraction that is death. Tantra defines *Paśu*, the embodied soul, as being bound by this eightfold noose or bondage *(pāśa baddhaḥ paśuḥ proktaḥ)*. Freedom (tra) from these eight kinds of desires leads one to the expansion (tan) of the self to infinity; and one becomes unified with Śiva Himself. Hence, *Tantra* mathematically states—

"Pāśa muktaḥ svayam Śivaḥ"

i.e. *Paśu-Pāśa=Śiva*
i.e. *Man-Bondage=God*

Thus the man when "minused" from this eightfold bondage is Śiva Himself. But what is this "minusing" process ?

3. Tantra-Yoga—

3.1 The minusing Process—

The process of minusing *(tra)* out all these eight kinds of shackles or bondages that bind the embodied souls, and hence, of expanding *(Tan)* one-self to infinity, is known as *Tantra* expounded systematically by Lord Śiva or *Paśu-Pati*, the Great Embodiment of Śiva, the Cosmic Consciousness.

Lord Śiva (Lord Śaṅkara) was a *Mahā Tāntrika, Mahā Yogī* or *Mahā Kaula*, the great Teacher of *Tantra Yoga* philosophy and practice. It was He who first systematically expounded *Yoga*

Sādhanā, the spiritual practice known as Tantra, or *Śiva-Yoga* in which the essential elements of *Karma* or action devoid of selfishness and ignorance, *Jñāna* or knowledge devoid of egoism and idleness, *Bhakti* or sincere desire or internal urge for self-realization, devoid of blind faith and narrowism *(andha bhakti),* and *Dhyāna* or regular practice of meditation without the speculative and impractical argumentation that wastes one's invaluable time and energy, are all uniquely harmonised and indivisibly integrated. In regard to Tantra, one western scholar states: "The fact is that the Tantras contain a very sound and healthy view of life....the Tantras are not at all speculative, but pre-eminently practical and up to actual problems of the life."

3.2 *Three Types of Disciples—*

Lord Śiva taught *Tantra-Yoga-Sādhanā* to all His disciples. He classified the human beings into three types on the basis of their mental evolution. The man in the first stage is called Paśu, the material man dominated by Tamo-guṇa. This is the infra-rational stage in which mind is still underdeveloped. Lord *Paśu-Pati,* the Lord *(Pati)* of *Paśus* (the embodied souls in infra-rational stage), taught them *Tantra-Yoga-Sādhanā* or the spiritual practice befitting their mental stage. As they progress, they reach the rational stage in which mind is developed a little and is still on the way to further evolution. Man in this stage is called *Vīra,* the psychical man dominated by *Rajo-guṇa.* Lord Śiva also known as *Vīra-Iśvara,* the Lord of the *Vīras,* taught them higher *Tantra-Sādhanā* befitting the Vīra-mentality. Practice of this *Sādhanā* led them to further development; and the disciples learnt the highest *Divya-Sādhanā* from Lord Śiva also known as *Mahā-Deva* or *Deva-adhideva,* the Supreme Lord of the *Divyas,* the spiritual practitioners who are dominated by Sattva-guṇa. One in this third stage of evolution is known as "Divya", the spiritual or intuitional man. This is the supra-rational stage in which mind is developed completely; and one is trying still further by *Sādhanā* to reach the state beyond mind.

3.3 *Practical Tantra*—

Tāntrika system deals with all the practical problems of human life, physical, mental and spiritual, instinctual, intellectual and intuitional, infra-rational, rational and supra-rational. It is the basic requirement of Tāntrika approach to life that one must be physically sound, psychically evolved, and intuitionally or spiritually self-realized. The fundamental practical principle is stated in the Kulārṇava Tantra as consisting of the fact that the very things which when mis-used and mis-guided by the ignorant, becomes the causes of failures of downfall, when rightly used and rightly guided, become the most sublime means to the highest success in life. The verse is—

"Yaireva patanaṁ dravyaiḥ
Siddhis-taireva coditā"

Everything in this world is relative. It is up to the ethico-moral standard of the person to use or mis-use anything. Hence, *Tantra* first lays stress in raising one's ethico-moral standard by the twin practice of *Yama* and *Niyama* as the first two steps of the eightfold Yogika path in *Tantra-sādhanā*. Rudra-Yāmala-Tantra emphasizes the eightfold Yoga for spiritual elevation. *Yama* teaches how to deal with the collective body lovingly and righteously. *Niyama* prescribes certain physicopsychic practices for the individual progress on the path towards the ultimate human goal.

Since mind and body are interrelated, they are both simultaneously exercised and harmonised together for their sound health by certain psycho-somatic practices known as *Āsana* and *Prāṇāyāma*. It is only in a healthy body that a sound mind can exist and function properly. *Āsana* maintains the physical processes in a human body normally and naturally. Deep, slow and rhythmic breathing in *Prāṇāyāma* has a calming and soothing effect upon the mind. This makes the practice of *Pratyāhāra* easier.

Pratyāhāra is a psychic process through which mental waves that are uselessly dissipated outwards are channelized inwards in such a manner that *Dhāraṇā* or concentration can easily be practised to focus all the mental propensities or psychic waves called *Citta-vṛtti*

at a single dimensionless point. This concentration that makes the mind tremendously powerful, when continues like a flow of a fluid in a given direction, is known as *Dhyāna* or meditation. When one is established in this, a stateless state known as *Samādhi* is achieved with the hidden knowledge of the object of meditation completely and clearly revealed. When the object is one's own Self within, self-realization is the attainment with the divine radiance of the supreme Beatitude known as *Ānandam* or *Caitanyam* or Śiva-hood. What is this Śiva-hood ?

4. Śiva-Hood—

Does anyone wish to exist painfully ? Not at all. *Sukham* or happiness is the man's inner nature. He wants unlimited happiness. The Tantras and the Upaniṣads declare that this bliss being of infinite nature, is *Brahma* itself *(Bṛhattvād Brahma;* Ānandaṁ Brahma). This is also known as *Ātmā.* If bliss is the man's inner nature, why then does he suffer also ? He suffers because of the bondage of ignorance that acts as a veil, making him unaware of this inner nature of unalloyed bliss. When this veil disappears by the continuous spiritual practice of *Tantra-Yoga, Jīva,* the individual consciousness, is unified with Śiva, the universal consciousness. This identity, *"Jīva=Śiva",* is established or rather realized within one-self. One attains the *Tāntrika* or *Yogika* state of freedom from the bondage of ignorance. This freedom is known as *Ātma-Jñāna;* self-realization or self-expansion. This is the waveless state of *Ānandaṁ,* Śiva-hood or Brahma-hood.

5. Śiva-Yoga—

According to Kūrma-Purāṇa, Lord Śaṅkara declares that by Yogika practice, one attains the state of self-realization. Yoga is of broadly two stages; *Abhāva Yoga* and *Mahā Yoga.* Through the former, one reflects upon the great void beyond all experiences and realizes the Self within. Realization of the union between *Ātmā,* the inner consciousness, and *Parameśvara,* the Universal Consciousness is *Mahā Yoga.* This supreme state is achieved through the practice of eightfold Yoga as mentioned previously.

In Śiva-Purāṇa, Upamanyu tells Lord Kṛṣṇa that to direct all

the thought waves to and meditate on Lord Śiva is what is known as Yoga which consists of five stages—

(i) Mantra-Yoga,
(ii) Sparśa-Yoga,
(iii) Bhāva-Yoga,
(iv) Abhāva-Yoga, and
(v) Mahā-Yoga.

It is generally known that in order to understand a certain difficult passage, one is required to attentively read it repeatedly. Such process of attentive repetition of certain sound waves is called *Japa* in *Tantra-yoga* practice of spiritualism. Sound waves vibrating in parallel with one's psychic waves are of utmost practical importance, and are known as *Mantra* which liberates one from ignorance through the process of reflection on the truth. Such practice through *Mantra* is called *Mantra-Yoga*. It is *Sparśa-Yoga* when *Mantra* is practised along with *Prāṇāyāma*, the process of regulating the flow of breath. When one transcends *Mantra, Sparśa-Yoga* becomes *Bhāva-Yoga*. While practising thus, when the whole world disappears for the spiritual practitioner, he is in the stage of *Abhāva-Yoga*. Oneness with Śiva, the non-dual supreme Existence, Consciousness and Bliss, is what is finally called *Mahā-Yoga*.

Technically speaking, one starts practising *Mantra-Yoga*, successively progresses through *Haṭha-yoga* and *Laya-yoga*, and finally culminates in *Rāja-Yoga*. In principle, there is no difference between *Rāja-yoga* and *Śiva-Yoga* (*Na bhedaḥ Śiva-yogasya Rāja-yogasya tattvataḥ*). As based on documentation in *Śiva-saṁhitā*, Lord Śiva regards *Rāja-yoga* to be the most secret and significant *Tantra-Yoga* practice (*Rāja-yogo mayā* khyātaḥ Sarvatantreṣu gopitaḥ). Six major limbs of *Śivayoga* as correlated with eightfold *Yoga* are—

(i) *Bhakta:* With practice of *Yama* and *Niyama*.
(ii) *Maheśa:* With practice of *Āsana*.
(iii) *Prasādī:* With practice of *Pratyāhāra*,
(iv) *Prāṇalingī:* With practice of *Prāṇāyāma*,
(v) *Śaraṇa:* Taking shelter in Śiva with devotion coupled with

Dhāraṇā (concentration) and *Dhyāna* (meditation), and

(vi) *Aikya: Samādhi,* Oneness with Śiva.

It is said—

"Śiva-Yogena Śivo bhavati kevalam"

i.e., with the practice of Śivayoga, one becomes one with Śiva. That is why, Lord Śiva Himself states in Rudra-yāmalatantra thus—

"Vinā yogasādhanena
kaḥ siddho bhūmi-maṇḍale ?"

i.e., without yogika practice, who has attained the perfection in this world ?

6. Śiva-Rātri and the Lunar Phases—

It is this *Tantra* or *Dharma-sādhanā* which Śivarātri is concerned with. Psychiatrist Arnold Lieber and psychologist Carolyn Sherin of the University of Miami, U.S.A., after an analytical study of 1900 cases, concluded that there is "a strong scientific correlation with the lunar phases." They are further "going to show that any organism, human or animal, is an integral part of the universe and responds to changes like variations in the solar cycle and the lunar cycle." (Phychology Today, August 1972, California, pp. 19-20). Mind and moon have a close affinity between them. Both decline and progress. Hence, the waning of the moon symbolises the waning of the mental propensities.

The purpose of *Tantrasādhanā* is to control, channelize and eliminate these mental propensities *(Yoga cittavṛtti nirodhaḥ*—Yogasūtram), and attain self-realization thereby. With the waning of the moon during the dark fortnight of the month, symbolically the mental propensities also go on waning; finally on *Caturadaśi,* the fourteenth lunar night, further *Sādhanā* or spiritual effort will lead the *Sādhaka* to the Yogika State beyond mind. Hence, the fourteenth lunar day of the dark fortnight is spiritually very significant. Especially this day falling during February/ March (February 12, 1991) is known as Mahā-Śivarātri, the night or the golden moment when *Sādhakas* are able to free themselves from the eightfold bondage *(Pāśa)* of ignorance, and attain Śiva-tva, the stateless State of ānanda the divine beatitude,

ecstasy of exalted happiness, this *Ātmajñāna* or self-realization. For the spiritual practitioners, every moment , every day, is the golden moment for *Sādhanā*.

7. Meditational Dynamics—

In Śiva-Mānasa-Pūjā, it is stated thus—

Ātmā tvaṁ Girijā matiḥ sahacarāḥ prāṇāḥ śarīraṁ gṛhaṁ,
Pūjā Te viṣayopabhoga-racanā nidrā samādhi-sthitiḥ ।
Sañcāraḥ padayoḥ pradakṣiṇa-vidhiḥ stotrāṇi sarvā giro,
Yadyat karma karomi tattadakhilaṁ Śambho tavārādhanaṁ. ॥

This means—

"Oh Lord Śiva ! Thou art my Self, my Inner Consciousness. My intellect is Girijā, the Creative Power *(Śakti)* of Śiva. Various forms of *Prāṇa* in me are Thy followers. This body is the temple wherein Thou dwelleth always. Through whatever is enjoyed in the world, I offer my worship to Thee. Whenever I sleep, I experience the state beyond the states of waking, dreaming and sleeping. Whenever I walk, I circumabulate Thee. Whatever I speak is a prayer to Thee. Whatever I do, Oh Lord Sambhu, is my spiritual practice in order to find Thee !"

Thus, ascribing Śiva-hood or Brahma-hood to all the actions performed physically or mentally is the dynamic process of meditation with the supreme spirit of cosmic consciousness. Such practice of meditational dynamics is of utmost importance in the life of every spiritual practitioner as it relieves one from the tension of the gross vibrations arising out of daily contact with the gross material plane. By this practice of Brahmika ideation in every activity, one attains freedom from the veiling power of ignorance.

8. Lord Śiva, the Universal Preceptor—

Lord Śiva who first systematically taught *Tantrayoga Sādhanā*, the spiritual practice, is known as *Ādiguru*, the primordial *Guru* or the Supreme Preceptor who removes the darkness of ignorance, and brings in the light of knowledge. He is the *Jagadguru*, the universal Teacher who taught *Tantrasādhanā* or the spiritual practice for the all-round benefit of the world, irrespective of caste, colour, and creed in order to elevate

mankind, bring in all-round development of man and society, and re-establish *Tantrasādhanā* or *Dharma* in its proper perspective. To use the terminology of Śiva-Purāṇa/Vāyavīya Saṁhitā, He is *Viśva-Guru,* the Supreme Teacher of the whole universe.

In Rudrayāmala Tantra, Lord Śiva declares—

"Hitāya jagatām moha-vināśāya Amṛtāya ca."

That is *Dharmasādhanā,* the spiritual practice of Tantra Yoga, consists of threefold purpose—

(i) For the welfare of the world,

(ii) For destroying delusion or illusion of ignorance, and

(iii) For attaining immortality or self-realization.

To such a supremely divine personality i.e. Lord Śiva, Father of *Tantra-yoga,* we offer our salutations always. Through spiritual practices He expounded, propounded and propagated, every moment becomes the timeless time of Mahā-Śiva-Rātri when the unit consciousness becomes unified with the Universal Consciousness. This is the great moment of Beatitude known as *Samādhi, Kaivalya* or *Nirvāṇa.*

Oṁ Namaḥ Śivāya Śāntāya....



Remember: There is absolutely no happiness in the enjoyments of the world. If a thing is absent in a place, how can it be discovered there ? Search for it, go from door to door, strike your head against the wall,—ever and everywhere,—in the end, you will be disillusioned by the blows of despair, despondency and suffering. Happiness—true and permanent—lies only in God, and that very God is realized through renunciation.

—Hanumanprasad Poddar

One should clean one's mouth before and after meals.

—Jayadayal Goyandka



Oṁ Namaḥ Śivāya

—Sadhvi Sri Kamlesh Kumari

O Sādhakas ! Can there be anything
More beautiful to contemplate,
Than the radiant and serene form
Of the moon-crested Lord Śiva,
Seated in yogika posture on a deer skin,
Amidst the icy Himālayan peaks,
Yogī of Yogins, Lord of Lords
Self-effulgent and Omnipotent.

Ever lost in Eternal Samādhi,
Drunk deep with Joy of the Self,
And yet ever awake to protect His devotees,
The Lord's beautiful matted locks,
Fall curling over His Blue Neck.

Gem-created silvery serpents coil,
Around the great Nīlkaṇṭha Mahādeva,
Symbolising His sovereignty and control
Over all the poison in this world.
It is He who distributes nectar to all,
And drinks away their bitter sorrows.

Glory, to thee, O Yogeśvara!
The very personification of Renunciation,
Clad in a beautiful tiger-skin,
With Rudrākṣa beads adorning Thee,
The Sun, Moon, Fire are Your Three Eyes.

Your Trident destroys all three sorrows,
Physical, Mental and Spiritual,
Your 'Ḍamarū' is the very origin
Of Sound and Speech in the Universe,
The divine symbol of 'Nāda Brahma',
From which all musical notes emanate.

Making the spheres resound with 'Oṁ',
Verily, Thou art 'Oṁkāra' Itself,
The Cosmic and Eternal Sound
Vibrating in all Creation.

O Mṛtyuñjaya ! Giver of Health,
Long life, Power, Prosperity,
Thou dost remove our illnesses,
The very minute we utter Thy Name.
And that is why You are named 'Āśutoṣa'.
'The one who is quickly and easily pleased'

A little water, offered to Thee,
A few bilva leaves, or a pinch of ash,
Or poisonous prickly flowers of 'Āka'
Even these are enough to win Thy Grace,
Glory to Thee, O Lord of Pārvatī!
Thou art Satyaṁ, Śivaṁ, Sundaraṁ.
The beautiful Umā is ever at Thy side,
Mother of the Univese, Thy Eternal Consort.

From Thy beautiful locks the holy Gaṅgā flows,
Joyfully rushing to purify the universe,
Eager to bathe all and wash away their sins.
Lord Gaṇeśa, who is all Auspiciousness,
Is Your Beloved Son, first to be worshipped.
Remover of obstacles, Giver of all boons.

Your Son Lord Skanda, is the Divine Commander
Destroyer of foes and true friend of devotees.
Your bull, Nandi, bears the entire world's burden.
Who can sing Your glory in words ?

Giver or Jñāna, Bhakti and Śakti,
Remove our ignorance, O great Mahādeva!
And lead us on to Blissful Mukti,
The Eternal Joy of Salvation,
Thou art the World Teacher—'Jagadguru',
Come down to us in the form of our Sadguru,
We worship Thee again and again.

And repeat Thy beautiful sacred Name,
Oṁ Namaḥ Śivāya ! Oṁ Namaḥ Śivāya !
Lead us from untruth to truth, O Lord,
From darkness to light, from death to immortality!
Oṁ Namaḥ Śivāya! Oṁ Namaḥ Śivāya!
Oṁ Namaḥ Śivāya ! Oṁ Namaḥ Śivāya!



त्वं मायया त्रिगुणयाऽऽत्मनि दुर्विभाव्यं व्यक्तं सृजस्यवसि लुम्पसि तद्गुणस्थाः ।
नैतैर्भवानजित कर्मभिरज्यते वै यत् स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः ॥

O invincible Lord ! persiding over the (three) Gunas born of Your Māyā You create, perserve and destroy this manifest inconceivable universe in yourself through Your Māyā consisting of the three Gunas, and yet remain ever unaffected by these actions, being free from (all) blemish (in the form of likes and dislikes etc.) and since You remain completely absorbed in the unobscured Bliss which constitutes Your (very) nature.

(Śrīmad Bhāgavata XI. vi. 8)

Remember: His life alone is a truly human life, and a blessed life, too, who, identifying himself with the Universal Soul, sees all living beings of the entire universe as his own self and, regarding the joys and sorrows of all as his joys and sorrows, naturally tries to relieve the suffering and cater for the happiness of all even as he does in his own case.

—Hanumanprasad Poddar

As far as possible one should avoid working as an arbitrator and in case one has to work as such one should remain unbiased.

—Jayadayal Goyandka



Dance of Śiva (By Rāvaṇa)

—Jaypal Jee

जटाटवीगलज्जलप्रवाहपावितस्थले
गलेऽवलम्ब्य लम्बितां भुजङ्गतुङ्गमालिकाम् ।
डमड्डमड्डमड्डमन्निनादवड्डमर्वयं
चकार चण्डताण्डवं तनोतु नः शिवः शिवम् ॥ १ ॥

Whose neck is shrouded by the forest of matted hair,
Floweth through which the holy water of the Ganges,
The chiefs of serpents whereupon bloom like flowers
And dangle from the matted hair like many a wreath;
His tabor's terrible sound sent a thrill through spheres
That smouldered the ocean bed with fire flung from craters,
The earth trembled, and lightning flashed in rhythmic roars,
May Śiva's cosmic dance spread auspiciousness all over.(1)

जटाकटाहसम्भ्रमभ्रमन्निलिम्पनिर्झरी-
विलोलवीचिवल्लरीविराजमानमूर्द्धनि ।
धगद्धगद्धगज्ज्वलल्ललाटपट्टपावके
किशोरचन्द्रशेखरे रतिः प्रतिक्षणं मम ॥ २ ॥

In the cauldron of whose matted hair in swirls
The Ganges gusheth forth unconcerned in a stream
And dangling like thousnand and one charming ripples
On whose broad breast they shine bright and charming;
On the forehead of whom glittereth the Fire in a glow
That burnt to ashes lord of passion like a straw,
Whose eyes are lotus like, brow crook and long
And on forehead crescent Moon, with reverence Him I bow.(2)

धराधरेन्द्रनन्दिनीविलासबन्धुबन्धुर-
स्फुरद्दिगन्तसन्ततिप्रमोदमानमानसे ।
कृपाकटाक्षधोरणीनिरुद्धदुर्धरापदि
क्वचिद्दिगम्बरे मनो विनोदमेतु वस्तुनि ॥ ३ ॥

Being charmed at beholding the brilliance of the crown
Shining on the crest of the daughter of mountain
Brightening all spheres in a flash all around,
Whose mind in the bliss of ecstasy remained;—
The dart of the glance of whose eyes could destory
The insurmountable dangers in the fraction of a moment,
May my mind be absorbed in the contemplation of
That Lord, who hath His Being, without length or breadth. (3)

जटाभुजङ्गपिङ्गलस्फुरत्फणामणिप्रभा-
कदम्बकुङ्कुमद्रवप्रलिप्तदिग्वधूमुखे ।
मदान्धसिन्धुरस्फुरत्त्वगुत्तरीयमेदुरे
मनोविनोदमद्भुतं बिभर्तु भूतभर्तरि ॥ ४ ॥

The shining pearls on the hoods of serpents.
From within matted hair shed a reddish brown light
On the charming countenance of the beauties of quarters
And invest all around with a saffron colour bright;
Wearing skin of elephant, stained reddish brown
From ichor of its body, my heart who beguiles,
May I find bliss in that wonderful form of Lord
Of prime five elements in His dance so wild. (4)

सहस्रलोचनप्रभृत्यशेषलेखशेखर-
प्रसूनधूलिधोरणीविधूसराङ्घ्रिपीठभूः ।
भुजङ्गराजमालया निबद्धजाटजूटकः
श्रियै चिराय जायतां चकोरबन्धुशेखरः ॥ ४ ॥

Whose lotus feet bear the dust of the pollen
Of flowers from heads of Indra and gods of heaven;
The king of serpents like wreath on whose crest
Coileth around matted hair in its quest for rest;
The crescent Moon shineth on the forehead of whom,
May He bestow on me all prosperity and wealth. (5)

ललाटचत्वरज्वलद्धनञ्जयस्फुलिङ्गभा-
निपीतपञ्चसायकं नमन्निलिम्पनायकम् ।
सुधामयूखलेखया विराजमानशेखरं
महाकपालि सम्पदे शिरो जटालमस्तु नः ॥ ६ ॥

From the altar of whose forehead fire blazed forth,
Sparks of which like a beam burnt to ashes
Kandarpa, who aimed five shafts in his wrath
At Him who beareth the Ganges on His crest;
The crest of whom shone with nectar like lustre
May that Lord, who hath on chest a wreath of skull
And a tuft of matted hair like crown on His head,
With growing wealth and prosperity bless us all. (6)

करालभालपट्टिकाधगद्धगद्धगज्ज्वल-
द्धनञ्जयाहुतीकृतप्रचण्डपञ्चसायके ।
धराधरेन्द्रनन्दिनीकुचाग्रचित्रपत्रक-
प्रकल्पनैकशिल्पिनि त्रिलोचने रतिर्मम ॥ ७ ॥

In the terrible fire on the bed of whose forehead
That hissed out incessant fiery flames in succession
And in that conflagration with fury who oblated
The wielder of five shafts, the Lord of passion;
He who while flying in the wings of imagination
Drew artful designs, for delighting Himself,
On the crest of breast of the daughter of mountain,
At the feet of that Triple eyed may my mind take rest. (7)

नवीनमेघमण्डलीनिरुद्धदुर्धरस्फुर-
त्कुहूनिशीथिनीतमः प्रबन्धबद्धकन्धरः ।
निलिम्पनिर्झरीधरस्तनोतु कृत्तिसिन्धुरः
कलानिधानबन्धुरः श्रियं जगद्धुरन्धरः ॥ ८ ॥

Like a new cloud mass which halted in its flight
Fumeth in vain striving for a door of escape,
Like the dense deep dark of a new-moon night
Who beareth mark of a blue-black hue upon neck;
On the crest of whom descends the Ganges from heaven
And wearing reddish skin of elephant who sustains
The crescent moon upon His tangled hair open,
May He bless me with new prosperity and gain. (8)

प्रफुल्लनीलपङ्कजप्रपञ्चकालिमप्रभा-
वलम्बिकण्ठकन्दलीरुचिप्रबद्धकन्धरम् ।

स्मरच्छिदं पुरच्छिदं भवच्छिदं मखच्छिदं
गजच्छिदान्धकच्छिदं तमन्तकच्छिदं भजे ॥ ९ ॥

Bearing the hue of blossomed blue lotuses
And the glow of azure firmament of heaven,
Like the stem of mushroom long whose neck
Containing a line of stain of charming dark brown;
To that slayer of Kāma, the slayer of Tripura,
The remover of rebirth, the sacrifice destroyer.
The destroyer of the elephant, Andhaka and nescience,
In reverence His holy lotus feet I adore. (9)

अखर्वसर्वमङ्गलाकलाकदम्बमञ्जरी-
रसप्रवाहमाधुरीविजृम्भणामधुव्रतम् ।
स्मरान्तकं पुरान्तकं भवान्तकं मखान्तकं
गजान्तकान्धकान्तकं तमन्तकान्तकं भजे ॥ १० ॥

From the unimaginable beauty of face of Pārvatī
Like the artful spikes of Kadamba flowed a stream
Of nectar, the sweetness of which who sipped
Like a bee and remained in a state of bliss sublime;
To that slayer of Kāma, the slayer of Tripura,
The remover of rebirth, the sacrifice destroyer
The destroyer of elephant, Andhaka and nescience,
In reverence His holy lotus feet I adore. (10)

जयत्वदभ्रविभ्रमभ्रमद्भुजङ्गमश्वस-
द्विनिर्गमत्क्रमस्फुरत्करालभालहव्यवाद् ।
धिमिद्धिमिद्धिमिद्ध्वनन्मृदङ्गतुङ्गमङ्गल-
ध्वनिक्रमप्रवर्तितप्रचण्डताण्डवः शिवः ॥ ११ ॥

Victory unto Him on whose tuft the serpent
Whiffs the fire burning on whose forehead to vibrate,
Mṛdaṅga sounded in rhythm and reached the climax
While Śiva danced terrible spreading auspiciousness. (11)

दृषद्विचित्रतल्पयोर्भुजङ्गमौक्तिकस्रजो-
र्गरिष्ठरत्नलोष्ठयोः सुहृद्विपक्षपक्षयोः ।
तृणारविन्दचक्षुषोः प्रजामहीमहेन्द्रयोः
समप्रवृत्तिकः कदा सदाशिवं भजाम्यहम् ॥ १२ ॥

Who is alike to rocky bed or soft bed of cotton,
A serpent or necklace, a charming diamond or stone,
A friend or foe, a spade of grass or dame,
And to a pauper or monarch who is always the same;
Who taketh pairs of opposites as of equal value
To that great Sadāśiva I do adore and salute.(12)

कदानिलिम्पनिर्झरीनिकुञ्जकोटरे वसन्
विमुक्तदुर्मतिः सदा शिरःस्थमञ्जलिं वहन् ।
विलोललोललोचनो ललामभाललग्नकः
शिवेति मन्त्रमुच्चरन् कदा सुखी भवाम्यहम् ॥ १३ ॥

Sitting calm inside an unfrequented resort
On the bank of the Ganges I shall cogitate
The Moon-crest Lord leaving all wicked thought
Joining my hands in prayer upon my head,
The sacred name of Śiva, with eyes full of tears,
When shall I cogitate and be happy for ever. (13)

इमं हि नित्यमेवमुक्तमुत्तमोत्तमं स्तवं
पठन्स्मरन्ब्रुवन्नरो विशुद्धिमेति सन्ततम् ।
हरे गुरौ सुभक्तिमाशु याति नान्यथा गतिं
विमोहनं हि देहिनां सुशङ्करस्य चिन्तनम् ॥ १४ ॥

This hymn of Śaṅkara as sung herein above
Is famed as the ace of all the best prayers,
The man who shall cogitate, recite or describe
Shall attain purity of body and mind then and there.
He shall achieve devotion to Hara, the Guru eternal,
To no evil path shall then wander his mind,
For cogitation of the virtues of Śaṅkara
Destroys the delusion of all the living beings.(14)

पूजावसानसमये दशवक्त्रगीतं
यः शम्भुपूजनमिदं पठति प्रदोषे ।
तस्य स्थिरां रथगजेन्द्रतुरङ्गयुक्तां
लक्ष्मीं सदैव सुमुखीं प्रददाति शम्भुः ॥ १५ ॥

At the end of worship in the evening who recites
This prayer of Rāvaṇa extolling the virtues of Lord,
His wealth including chariots, elephants and steeds,
By the grace of Śambhū shall be stable for ever.(15)



Śakti cannot be separated from its possessor, Brahma. The burning power of fire cannot be separated from fire, the light of the Sun cannot be separated from the Sun. Light cannot and does not exist apart from the Sun, from which it emanates. As light has thus no independent existence apart from its possessor, the Sun, it cannot be said to be separate from the Sun. The story of Rāma cannot be separated from the story of Rāma's Power or Śakti. The story of Rāma is the same as the story of Rāma's Śakti. Thus Śakti or power or energy and its possessor cannot be said to be two independent things, as one cannot exist without the other, though they are described by two words in usage. Similarly an earthen pot, cannot be said to be separate from the earth, out of which it is made, as it cannot exist without the earth. This kind of relationship is called *ananyatvaṁ* or non-separateness. Thus as *Māyā* does not exist apart from Brahma, it cannot be said to have any independent existence, and as such it is not separate from Brahma. Hence there is no violation of the principle of Advaita, simply because *Māyā-Śakti* is admitted.

Māyā-Śakti is the cause of the creation which we see before us. It creates the whole universe on the substratum of Nirguṇa Brahma, without, in the least, affecting the Nirguṇa aspect of the Brahma. As Māyā has no independent existence apart from Brahma, this creation which is the creation of that Māyā, has also no independent existence. Thus this creation has mere appearance without substance in itself. Brahma is *Sat, Cit* and *Ānanda;* i.e. it is changeless existence and intelligence, and infinite. By the description of Brahma as infinite *(ananta)* we have to conclude that there is no space *(deśa)* without Brahma, there is no time *(kāla)* without Brahma and there is no substance *(vastu)* in the creation without Brahma. Brahma is all-pervading and all that exists is Brahma only and nothing else exists *(sarvaṁ khalvidaṁ brahma, neha nānāsti kiñcana)*. If so, how is it we see this creation and not Brahma? We see this creation because the creation has got appearance; but as it has no substance in itself it is not real. The apparent reality of the creation does not affect the Absolute Reality of Brahma. The Absoulte Brahma cannot be

seen as it is not seeable at all; it is the seer and hence can only be realized by duly qualified souls with purified minds. When Brahma is infinite, i.e. all-pervading, where is any space for the creation to exist in? As thus, there is no space at all apart from the All-pervading infinte Brahma, creation or any other thing cannot exist at all. That no two things can occupy the same place at one and the same time, is scientific truth. As Brahma is infinite, there is no space for creation to have independent existence; but it has got appearance and so we see it. Such s state is described as *mithyā*. Thus this creation is *mithyā* and is a superimposition on the substratum of Brahma, which is the only absolute infinite Reality.

The Supreme Goddess in *Lalitā-Sahasranāma-Stotra* is described as that Absolute infinte reality which is the substratum for the creation, which is a superimposition upon it of the thousand names, the 735th name is '*Mithyājagadadhisthānā*'. This name describes the creation as *mithyā* or as a mere superimposition, and the substratum is that Supreme Goddess hereself. That Supreme Goddess which is by nature *Nirguṇa, Nirākāra, Niṣkāla, sat, cit, Ānanda* and *Ananta* becomes *Saguṇa, Sākāra* and creates this universe through its *Māyā-Śakti,* and appears as *Tripura-Sundarī, Rāja-Rājesvarī, Lalitā, Gāyatrī,* and so on for the spiritual uplift of mankind. It is only very few people who are qualified to realize the Goddess which is attributeless, formless and all-pervading. All the rest can seek salvation only by worshipping the Goddess with attributes and with form. Hence that Nirguṇa Goddess takes the form of *Lalitā Tripura-Sundarī,* and so on out of Her unbounded mercy for us. She is described in the first three names as responsible for the creation of this universe, as well as for its protection and maintenance, and its dissolution. *Taittirīya Bhṛgu-Vallī* describes Brahma as that from which this univese is evolved, by which it is manitained and into which it gets dissolved. *(Yato vā imāni bhūtāni jāyante, yena jātānī jīvanti, yatprayantyabhisaṁviśanti, tad Brahma)*. Similarly our Supreme Goddess is described as *Śrīmātā Śrīmahārājñī Śrīmatsiṁhāsaneśvarī*. She is Called Śrī Mātā as she creates the whole universe; She is called Śrī Mahā-Rājñī, as She protects and

maintains this whole universe,and she is called *Śrīmat-Simhāsaneśvarī,* as this universe gets dissolved into Her finally. If all these three functions are done by Her, how is it that our Purāṇas describe Brahmā as the creator of this universe. Viṣṇu as its protector, and Rudra as its destroyer? This question is answered in the names from 264 to 269. Brahmā is no doubt the creator; but how did he get that power to create ? The Supreme Goddess gave him that creating power and with that power derived from Her he is able to create. Similarly She bestowed the power of protection on Visnu, and the power to destroy on Rudra. It is by Her Grace only that these three Mūrtis are able to pursue their functions. Without Her Grace, they are mere corpses, says the Sahasranāma in the 249th name. For the matter of that, the whole energy that we find in this vast universe is Hers. We human beings, have not the power to think, to talk, to see, to hear, to walk and so on; all this power in us is Hers. The animals, the trees, the stones, and all other creatures in the creation have got certain powers, and all these powers are Hers. The energy displayed by the sun, the moon and the stars is all Hers. The energy that goes by the name of Electricity, Light, Heat, Magnetism and so on is all Hers. In one word, whatever energy we find in this vast creation, in whatever form, is Hers. She is Energy Herself, Śakti.

In addition to the energy, we find intelligence *(Cit)* in the creation. The Supreme Goddess is described in the names as *Cit* also, i.e., as Intelligence itself. Thus the Supreme Goddess comprises in Herself both Intelligence and Energy. As Intelligence is *Cit* and Energy is *Śakti,* the combination of both is *Cit-Śakti.* So the Supreme Goddess is *Cit-Śakti*. Since this name *Cit-Śakti* describes both aspects, it is the most appropriate name to describe the Supreme Goddess completely. As the Intelligence possesses the Energy, and because Energy cannot function without Intelligence, the two cannot be said to be separate entities; both are one entity. When the Intelligence aspect is prominent, it is Brahma-Vidyā; and when the Energy aspect is prominent, it is Śrī-Vidyā. Intelligence manifests itself through

energy, and Energy cannot function without Intelligence. Railway engine, motor-car and an aeroplane have tremendous energy to run or fly; but they can run or fly only when an intelligent being puts them in motion; similarly electricity, light and heat manifest themselves only through some intelligence-being. Again mere intelligence cannot function except through Energy. The intelligence in a man exhibits itself through his power to speak, to think, to walk, to see, to hear etc. So one cannot exist without the other, and the combination of both is *Cit-Śakti,* i.e., *Intelligence-Energy.* This is the best description of God, which stands the test of science also.

This *Cit-Śakti* or the Supreme Goddess takes so many forms for the spiritual uplift of mankind, and for destroying the various Rākṣasas, who are a menace to the creation. The very first name as Śrī Mātā describes Her Universal Motherhood. It is only the mother that can attend to the wants of Her children, and protect them. Mother's affection for her children is proverbial and unmatched. All of us are the children of that Universal Mother, *Cit-Śakti*, and by our devotion to Her we prosper both materially and spiritually. Prayer to Her as the Universal Mother is more effective than the prayer to Tri-Mūrtis, or to other gods, as the Tri-Mūrtis and other gods are after all Her own Creation. Her Mercy towards us is unbounded and once we sincerely pray to Her, our prayer is certainly answered, and it never fails, She is described in the Sahasranāma as *bhaktasaubhāgyadāyinī, bhaktapriyā, bhaktigamyā, bhaktivaśyā, bhaktimatkalpalatikā, saṁsārapaṅkanimagnasamuddharaṇa-paṇḍitā, bhaktahārdatamobhedabhānumadbhānusantatiḥ,* and so on. Śrī Rāmakṛṣṇa Paramahaṁsa worshipped the feet of that Universal Mother, got Her Darśana, and became a realized soul. There are so many devotees who, by worshipping the Goddess, became realized souls. Our sāstras say that it is only through Śrī Vidyā that one gets Mokṣa, and hence Śrī-Vidyopāsanā can be had only in the *caramajanma* (last birth). After one gets the Grace of that Supreme Goddess, there is no necessity for him to take another birth, and he becomes a fully realized soul, a Mukta.

The Kena Upaniṣad also describes the greatness and necessity of the worship of the Supreme Goddess. It narrates the story of the various gods who, on their success in their battle against the Rākṣasas, became puffed up with pride, and attributed their success to their own prowess, forgetting the Almighty, who was really responsible for their success. Then the Almighty appeared before them as a huge ununderstandable luminous figure, to correct them. Indra, the king of gods, sent Agni to that shining figure to find out what that Being was. Agni went to that figure, and when asked by that figure about his power, he stated he could burn everything. Then that figure placed before him a small dry blade of grass, and asked Agni to burn it. Agni tried his best, but could not burn it. He felt ashamed and came back with his pride crushed. Then Vāyu was sent and Vāyu stated before the figure that he could blow up everything in the universe. Then he was asked to blow up that tiny dry blade of grass; he exerted himself to the utmost, but could not blow it up. His pride also was smashed, and he came back ashamed. Then Indra himself went there; but then that figure disappeared, and so he had not even the opportunity to talk to that figure. So he, with a view to having full knowledge of that figure, did penance there only, with great devotion and steadfastness. Then that Supreme Goddess *Cit-Śakti* appeared before him as Umā Haimavatī and when asked by Indra as to the nature of the luminous figure that appeared before them, she told him it was the Almighty *Cit-Śakti* through whose Grace they, the gods, got success in their battle against the Rakṣasas, and without Her Grace nobody could do anything, and even a blade of grass could not move. Agni gets his power of burning and Vāyua his power of blowing up only through Her grace. They could not exercise their powers even upon a dry blade of grass, as that Supreme Goddess withdrew Her Grace and Energy from them. Then Indra was initiated into the secrets of Śrī-Vidyā, Brahma-Vidyā and became a realized soul. The Supreme Goddess *Jñānaprasūnāmbā* in the famous temple at Kālahastī in South India is said to be that Goddess who appeared before Indra as Umā Haimavatī. So worship of the Supreme

Goddess and Her *Dhyāna* is most essential for realization.

That Supreme Goddess manifests Herself in all Her Glory to shower Her blessings upon Her devotees, in the month of Āśvin in the bright half during the first ten days, and Her worship in those days and especially in the last four days of these ten days—*Sarasvatīpūjāsaptamī, Durgāṣtamī, Mahānavamī* and *Vijayādaśamī*— is most efficacious. We cannot move even our little finger without the Grace of that Universal Mother.

Worship of Mother is most necessary in the month of Āśvin, because in that month, Sun, the Lord of the planets and Ātmakāraka, and source of all energy, is in depression in the 7th sign, Libra, of the Zodiac. Sun is the store-house of Prāṇa-Śakti, and all the creatures in the world derive their energy from that Sun, who is invested with that energy by the Mother. Sun, when in depression, cannot function as an exhilarating force, and so people are likely to be distrubed in all ways. Diseases are generally rampant in that season—September and October. So when Sun, our protector and our source of energy, is thus in depression, we have necessarily to appeal to the Universal Mother, who is Energy Herself, to get over the evil effects. Hence the necessity for worshipping the Mother, expecially during that period.



नस्योतगाव इव यस्य वशे भवन्ति ब्रह्मादयस्तनुभृतो मिथुरर्द्यमानाः ।
कालस्य ते प्रकृतिपूरुषयोः परस्य शं नस्तनोतु चरणः पुरुषोत्तमस्य ॥

May the feet of the Supreme Person in You augment our joy,—You who are superior (both) to Prakṛti and Puruṣa (Matter and the Spirit) and who are the Propeller of all (as the Time—Spirit) and subject to whose control, like bulls held by the nose-string, are Brahmā(the creator) and other embodied souls who are being tormented by one another.

(Śrīmad Bhāgavata XI. vi. 14)



The Śiva-Sūtras

—*Prabhatchandra Chakravarti*

यस्य निःश्वसितं वेदा यो वेदेभ्योऽखिलं जगत् ॥
निर्ममे तमहं वन्दे विद्यातीर्थं महेश्वरम् ॥

Śiva is described in the Purāṇas as the Supreme God of learning. He is called *Vidyātīrtha* and believed to be all-knowing *(Sarvajña)*[1]. All knowledge is said to have emanated from Śiva—a composite of triple *Śakti*, namely, knowledge, desire and activity.[2] Those who desire after knowledge are particularly directed to worship and propitiate Śiva; and the patriarch of Indian grammarians, to whose famous system of grammar we are going to refer in these pages, is one who had his great mission of life fructified through the benevolence of the same divinity. The origin of *Pāṇinīya Vyākaraṇa* is traced to the same repository of learning who first brought Brahmā into existence and then imparted to

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1. *Sarvajñatā* is enumerated as one of the six outstanding aspects of Maheśvara—

सर्वज्ञता तृप्तिरनादिबोधः
स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अचिन्त्यशक्तिश्च विभोर्विधिज्ञाः
षडाहुरङ्गानि महेश्वरस्य ॥

Durga Simha in his benedictory verse to the *Kātantra Vṛtti* has also spoken of Śiva as an all-knowing and all-seeing Being—

देवदेवं प्रणम्यादौ सर्वज्ञं सर्वदर्शिनम् ।
कातन्त्रस्य प्रवक्ष्यामि व्याख्यानं सार्ववर्णिकम् ॥

2. This view is maintained by the Tantras—

ते ज्ञानेच्छाक्रियात्मानो वह्नीन्द्रार्कस्वरूपिणः ।
(Śāradātilaka)

ज्ञानक्रियास्वभावं शिवतत्त्वं जगदुराचार्याः ।
(Tattvaprakāśa)

him the sacred *Vedavidyā*[1] in the very dawn of cosmic evolution.

Grammar is one of the six vedāṅgas, and pre-eminently the greatest one in view of its importance to the study of the Vedas.[2]

The system of Pāṇini has merited the glorious designation of *Vedānga Vyākaraṇa* because it has, unlike other systems, taken notice of both *Laukika* (popular) and Vedic words.

The Aṣṭādhyāyi of Pāṇini is based upon fourteen short formulas generally known as Maheśvara or Śiva-Sūtras. The evolution of a system of grammar from these primordial aphorisms goes to prove that the secret of all human achievements lies in the hands of an unseen force. The expression *Śiva-Sūtras* will remind one of another type of *Śiva-Sūtras* (belonging to the *Kaśmīrya Śaivāgma)* which the great Śaivite Vasugupta is said to have received by means of inspiration from the Lord Śiva.[3]

A tradition about Pāṇini and the mysterious course of events in which the great savant received the nucleus of grammar has been narrated in the *Kathāsaritsāgara, Haracaritacintāmaṇi, Brihatkathāmañjarī* and *Nandikeśvara-Kāśikā*. The accounts recorded in these treatises differ very slightly. So far as the central fact is concerned (the story of Pāṇini's receiving the inspiration of grammar from Śiva), there is no diversity of views at all.[4] Early in

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1. यो ब्रह्माणं विदधाति पूर्वं
   यो वै वेदांश्च प्रहिणोति तस्मै।
   तं ह देवमात्मबुद्धिप्रकाशं
   मुमुक्षुर्वै शरणमहं प्रपद्ये।
   (Śvetaśvetaropaniṣad vi—18)

2. मुखं व्याकरणं स्मृतम्।
   (Pāṇinīya Śikṣā)
   प्रधानञ्च षडङ्गेषु व्याकरणम्।
   (Mahabhaṣya)

3. "सूत्रमाह महेश्वरः। शिवसूत्रमरीरचत्"।
   (Bhāskarānanda)

4. सर्वविद्यामुखं तेन प्राप्तं व्याकरणं नवम्।
   (Kathāsaritsāgara)
   आराध्य तपसा तत्र विद्याकामः स शङ्करम्।
   प्राप्य व्याकरणं दिव्यं स च विद्यामुखं शुभम्।

his life Pāṇini[1], born of Dākṣhi and Paṇin, became a disciple of Upavarṣa and had Vyādi and Vararuci (Kātyāyana ?) as his fellow-scholars under the same teacher. Being once defeated in grammatical discussion with his rival students, Pāṇini is said to have been exceedingly wounded in his heart. This discomfiture which was too heavy for his forbearance fortunately proved to be a turning-point of his life. With a mind striving after the supreme knowledge of grammatical science and actuated by the strong desire of proving himself as the most accomplished of all grammarians. Pāṇini took to austere meditation so as to propitiate the Lord Śiva. There was fulfilment of his desire through the grace of God. Pāṇini wonderfully succeeded in bringing into existence a scientific scheme of grammar which stands almost unique in the whole range of grammatical literature in India.

Another account goes that when Pāṇini was practising severe austerities under the shade of the *Akṣaya* tree at Prayaga, the Lord actually appeared before Pāṇini and a host of Siddhas and displayed His divine dance (Tāṇdava). In the course of dancing, it is further said, the Lord in an ecstacy of joy beat His ḍamarū fourteen times[2]—an unforeseen and mysterious incident—out of which Pāṇini got the first inspiration of grammatical aphorisms which he subsequently composed in so scientific a manner. The fourteen sounds were turned into fourteen original rules where-upon rests the entire structure of the *Aṣṭādhyāyī*. These rules are, therefore, rightly called Śiva-Sūtras, i.e. rules of grammar which emanated from Śiva. The Śiva-Sūtras, which apparently give us an arrangement of letters *(varṇa-samāmnāya)* in a somewhat peculiar and novel way, derive their importance from the standpoint of Pratyāhāras which are so much needed for framing the technical formulas like *aṇ, iṇ,* etc. It is really true

1. Pāṇini is said to have been a bit dull-headed in his early life.

2. नृत्तावसाने नटराजराजो
 ननाद ढक्कां नवपञ्चवारम् ।
उद्धर्तुकामः सनकादिसिद्धा-
 नेतद्विमर्शे शिवसूत्रजालम् ॥
(Nandikesvara—Kāśika)

that one cannot get into the secret of the Aṣṭādhyāyī unless he is acquainted with these Saṁjñās usually formed by the help of letters enumerated in the *Śiva-Sūtras*.

This tradition relating to the evolution of *Pāṇinīya Vyākaraṇa* seems to have been a widely accepted one. The *Śikṣā* belonging to the school of Pāṇini has also alluded to the same incident as narrated above.[1]

Nandikeśvara in his *Kāśikā* has interpreted these Śiva-Sūtras as if they were intended to reveal the sacred mystery of *Śaivāgama* and *Śāktāgama*. The first Sūtra is, for example, explained by Nandikeśvara in the following way.[2] 'a' which represents Brahma as indeterminate or devoid of all qualities (Nirguṇa) is transformed into 'u', i.e., Īśvara or the determinate Brahma with its multiplicity of qualities (*Saguṇa*), when it comes in contact with 'i' or Māyā—*Cit-Śakti*. This view has its counterpart in the Tantras.[3] According to Tāntrika interpretation, the evolution of the cosmic word is the result of sacred union between Śiva and Śakti.[4] To explain the Varṇas in terms of divine power *(Mātrikā Varṇa)* is not only a Tāntrika conception, but goes back to the Vedic period when the sacred syllable *Oṁ* was exalted as *Brahma* Itself and the worship of *Śabda (Sabdabrahmopāsanā)* as a positive emblem of the Supreme Reality as preached by the Ṛṣis

1. येनाक्षरसमाम्नायमधिगम्य महेश्वरात्।
कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः॥
(Pāṇinīya Śikṣā)

2. अइउण्—
अकारो ब्रह्मरूपः स्यान्निर्गुणः सर्ववस्तुषु।
चित्कलामिं समाश्रित्य जगद्रूप उणीश्वरः॥
(Kāśikā)

3. शिवशक्त्यात्मकं विश्वम्।

4. Śankara has given beautiful expression to the same idea of eternal couple (mind and matter in terms of science and philosophy) in his famous hymn to Tripurasundarī—

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम्।
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि॥
(Saundarya-Laharī)

of the Upaniṣads.[1]

Another tradition runs to the effect that Śiva Himself composed a system of grammar, bearing the name *Maheśa,* which was as extensive as the ocean. The revered sage Vyāsa is supposed to have been familiar with, and borrowed profusely from, this grammar. It is further held that in comparison with *Maheśa* the system of grammar founded by Pāṇini would be no better than a drop in the ocean.[2]

A similar tradition is also prevalent in connection with the so-called *Kātantra Vyākaraṇa.* This system is called Kalāpa and sometimes *Kaumāra* from the fact that the first aphorism of this grammar *(siddho varṇasamāmnāyaḥ)* is supposed to have come out of the mouth of Śaṅkara and written down by Kārtikeya in the plumes of a peacock.[3] An elaborate account of *Kaumāra Vyākaraṇa,* as transmitted from Kārtikeya, is given in the Garuḍa and Agni Purāṇas.[4]

1. The author of the *Mahābhāṣya* has also viewed the Varṇas as illuminating sparks of Brahma—

   सोऽयमक्षरसमाम्नायो वाक्समाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः।

2. यान्युज्जहार माहेशाद्व्यासो व्याकरणार्णवात्। तानि किं पदरत्नानि सन्ति पाणिनिगोष्पदे।

   (Quoted by Gopala Cakravarti in his commentary on the 'Caṇḍi')

3. शङ्करस्य मुखाद्वाणीं श्रुत्वा चैव षडाननः। लिलेख शिखिनः पुच्छे कलाप इति कथ्यते॥

4. अथ व्याकरणं वक्ष्ये कुमारोक्तं च शौनक।

   (Garuṇa-Purāṇa. 208)



One should have greater faith in God than what is cognizable: for the greater faith one will have in God the more one will refrain from sins and one will be able to make a steady practice.

—Jayadayal Goyandka



Śiva-Nīlakaṇṭha

—Nicholas Roerich

In the Himalayas, in the beloved abode of the Ṛṣis, on a high mountain stands the ancient temple Gandho-La. Below it, deep down in the valley, meet the Candra and Bhāgā rivers. Are these not the same rivers which in the Purāṇas are so significantly mentioned in connection with the end of the Kali-Yuga ? Does not this temple guard some equally important treasure ? The altar is adorned by an ancient, beautifully carved head of Avalokiteśvara. A wonderful tradition is connected with this relic. The local priests will tell you how repeatedly unscrupulous people tried to carry away this treasure, but every time it miraculously returned to the Temple. Avalokiteśvara is one of the most powerful aspects of the Lord Śiva. Perhaps this great Guardian must for some reason stand on the Candra-Bhāgā.

Along the same stream pilgrims wander towards Trilokanātha—the famous sanctuary. Many Yogīs, Sādhus, Brāhmaṇas, with most varying sacred marks on their foreheads, strive towards this remarkable place—they come from many directions: from ancient Kulū, Āryāvarta, from hilly Cambā, from most distant parts of India. To the same abode of peace travel Lāmās with tridents, bells and *Ḍamarūs*, from Lāhula Spīti, Ladākha and Tibet. All these multifarious pilgrims strive towards the one sanctuary, to the great Avalokiteśvara, the Lord Śiva. And in the same mountains those strong in spirit direct their hearts towards another powerful aspect of the Lord Śiva—towards Mahākāla. To whom else are so many diverse aspects ascribed, as to the Lord Siva ?

The Upaniṣads laud Rudra Śiva as the Lord to be worshipped by all Aryans who were acquainted with Vedic traditions. The *Ṛgveda*, the *Atharvaveda* know Rudra Śiva as the auspicious.

Throughout the Vedic period He is identified with Agni. He is giving with Pṛsnī the birth to the Maruts. In the *Atharvaveda* "Bhava rules the sky, Bhava rules the earth and Bhava hath filled the vast atmosphere". With the name of Śiva is connected beautiful conception of Nāda, containing in itself the names of all things to be created. With Him is connected *Kāmakalā,* from which creation issues. *Kārya-Kāraṇa, Yoga-Vidhi, Duhkhānta*—as the end of pains, stand all around the same source, the Lord Śiva. Innumerable Linṅgas and the *Yonis* accompanying them show the path along which has passed the great all-embracing Name. Do not the bulls of Nandī remind us of the same ? Even the ancient dolmens have actually been transformed in many places into Śiva-shrines. Śiva is the founder of Yoga, giver of knowledge, devotion and salvation, the True and the Beautiful, the Conqueror of death. If we shall take all the definitions of positive qualities, they will be but repetitions of the various aspects of this great Power.

The conception of *Trimūrti* often leads to the qualification of Lord Śiva as destroyer. But also the Fire, *Agni* is for some people a destroyer; but for the knowing ones it is the creative power. As the name of *Agni* is so closely related to the name of Śiva, let us remember what *Agni-Yoga* says of the understanding of Fire: "Is not the cause of fear from Fire in the fact that the destructive force of it is objective to the earthly eye, but the fiery creation is not comprehensible in a physical state. One must especially convincingly disclose to people that, according to their nature, their only path lies towards Fire. Can he be a good physician who feel repulsion towards his patient ? Or will the warrior be victorious if his spirit trembles from fear ? Thus we shall set before us the highest task and in this measure we shall notice the transitory steps. Every element first of all excludes fear. To overcome fear for a moment, does not mean to eradicate it. Let us not be like small children, who are courageous today but may tremble tomorrow in fear of a mere phantom. Let us not be like tenderfoots, who today are ready for an achievement in order to bury themselves tomorrow in pillows of down. Let us not be

under the threat of the approaching day, because out of all elements precisely *Agni* does not tolerate any fear. One must understand Agni not as a destroyer, but as a creator. These two aspects of Agni will be a true testing stone of human nature."

Truly it is difficult for the earthly eye to perceive the constructiveness of this great element. Also in the evolutionary processes of destruction for creation, the first astounds people, whereas the second they can hardly realize. In the *Bhāgavata Purāṇa,* Śiva is even described as a demolisher of rights, even called *Aśiva.*

But he who in his heart understands the beautiful aspect of creation knows that *Agni* pertains to *Gāyatrī* and in this great rhythm all benevolent powers are crystallized. The human heart, if it has not become fossilized, is longing for Beauty, for everything that is contained is creative Culture.

Of all the most powerful aspects of the Lord Śiva, let us remember the deep meaning of *Trinetra,* the origination of the third Eye, which, according to traditions, took place in the Himalayas, in the same Abode of everything Great, High and Magnificent. Sacred are their treasures. They are the cradle of humanity. Here the great churning took place. Here, before sunrise, a breeze undulated the milky sea. The shining Devas had approached the tail of the serpent and the great stirring began ! The clouds collapse as the shattered walls of a prison. Verily the luminous God approaches ! But what has occured ? The snows are red as blood. The clouds collect in an ominous mist and all which was erstwhile resplendent and beautiful becomes dense, dark shrouding in the gore of the battle. Asuras and Devas struggle; the poisonous fumes creep everywhere. Creation must perish ! But Śiva, the blue-throated Nīlakaṇṭha, self-sacrificingly has consumed the poison which threatened the world's destruction. And this cosmic process will always remind us of one of the greatest achievement of the Lord Śiva, when he partook of the poison to save the world. And, when we hear the name Nīlakaṇṭha, we always remember of the great heroic deed which crowns evolution and which imbues the human hearts with

invincible valour. This beautiful tradition must, of course, be connected with the beautiful Himalayas; for the very highest and the most superb are always magnetically attracted. In Tibet some of the high Lāmās know that "above all divisions there exists one great unity accessible only to a few." The Lāmā will recognize the universal body as *Dharmakāya*. The highest communion of the great Spirits is called in the mountains *Dorjepundoka*. Verily every great true conception will turn the mind towards unity, towards heroic achievement, towards cordiality and spirituality. If some dispute leads towards disunity and discord, this is sure sign that the conception was not approached from the right and basic point. The great *Nāda,* the all-unifying sound Oṁ, gives that infallible and powerful chord of Nature, which was known to the Vedas, the Tao, and to all benign Teachings. It is a great privilege if even in our dark days of the end of Kali-Yuga one can proceed under a great concept to Beauty, Bliss and Unity. Be blessed, who in the days of selfhood strives towards highest conceptions and draws his strength from the source of beautiful acts of self-sacrifice. Be blessed also who give an impulse to such expressions of the spirit. Nations should know their treasures, in order to discern where is *Māyā* and where are the eternal sacred pearls of the spirit. He partook of the poison for the salvation of the world.

In the splendour of the abode of Śiva, in the Amaranātha Cave, Vivekānanda had one of his greatest illuminations. Thus is Vivekananda's name linked in a most beautiful way to Lord Śiva. Śaiva saints sung inspiringly of their faith in Śiva and of His grace, as ideal, love and Bliss. This idea of final salvation flowing from the Grace of Śiva and the splendour of infinity was expressed by Upamati, a Śaiva sage, in his *Tirul-Arul-payan* (Fruit of Divine Grace) in the following uplifting saying: "Where the search ends, there is the abode of the Lord."



Gleanings from Śaiva Siddhānta

—*R. Shanmukhasundaram Chettiar*

Every student of philosophy in South India knows more of the philosophical thoughts of the Occident than those of the Orient. Even among those who interest themselves in the Oriental philosophies, a few are familiar with the Vedānta philosophy. It can be said that none evinces interest in the system of Śaiva Siddhānta philosophy, "Which is the choicest product of the Dravidian intellect." An earnest endeavour is, however, made in the following to arouse interest in the subject by presenting rare thoughts contained in the system as expounded by the several authors who propagated it.

1. The Universe and Its Relation to God—

The universe is a composite of living beings and lifeless matter and God is said to be the guardian of the universe. The relation that exists between God and the living beings and Matter deserves consideration. Since the entire Universe is under His guardianship and custody, the souls or living beings and inert matter are at His sweet will ascribed to Him not for His own sake but for the living souls for their emancipation from bondage which had been inflicted on them by their own deeds. The souls and matter are, therefore, mere dependants of the Lord and are objects possessed by Him. The dependence here meant is not slavery which has been enforced by any act of parliament or charter or letters patent; but it is a state which is a consequence of the realization by souls after enlightenment of their limitations both in knowledge and deed when contracted with those of the Lord. Matter serves Him no purpose except that under His direction it enables the souls to release themselves from bondage.

2. Movement and Rest—

The Ultimate Reality is both dynamic and static. The doctrine

of the Śaiva Siddhānta assigns five functions to the Lord, the Ultimate Reality, which He does out of compassion for souls. They are Creation, Preservation, Dissolution, Obscuration and Bestowal of Grace and they are known by the name of Pañcakṛtya. The births and deaths are all common occurences and are caused by the Supreme. It might be urged that the universe that has been created lives of its own accord in the natural course till it is destroyed and the action of preservation need not be assigned to a God. A King in governing a country protects his subjects from five fears proceeding from himself, his subordinates, dacoits and thieves, wild animals and his enemies. Protection is quite an indispensable duty of the king as there are chances of confusion, troubles and destruction setting on his land. But, as the Lord who creates is Himself the destroyer, the Preservation may not be His action. This argument is, however, fallacious as one understands the varying span of life of the souls. The souls that were created together do not die together. One dies much earlier that the other and their longevity depends on their *karma*. The linking of the fruits of the *karma* to the souls requires an agency. The souls cannot come in contact with the fruits of *karma* as they are not aware of what fruits exactly they have to meet with. The *karma* also has to be operated upon but does not possess independent power to act itself. It is, therefore, obvious that from the Lord the force or energy proceeds to preserve the universe created. To carry a pot filled with water on one's head requires steady walking and concentration of the mind on the pot on the part of the carrier and this is a sufficient illustration to show that without the Lord's attention the universe cannot be preserved. As guardian of the universe, the Lord has to see that the souls do not go beyond what they are predestined to have and hence there is the necessity for the act of preservation by the Lord.

Obscuration is the fourth function assigned to Him and it is performed by His thoughts. It is operated while the souls are in a state of bondage. It prevents the souls from acquiring true knowledge of the special attributes of the Lord. It darkens as

well as enlightens the souls' knowledge and deed in accordance with the gradations they have attained. It lasts till true knowledge is attained and it is Divine Grace which subjects the souls to the process of purification. Thus purified the souls become fit to snap their bondage and enjoy bliss. The enjoyment of bliss is placing the souls at eternal rest and this the last action of Bestowal of Grace assigned to the Lord, the Ulitmate Reality.

The dynamic nature of the Ultimate Reality in the performance of five actions in the interest of the souls has been so far detailed and we shall now consider how it is static. It might be argued that as the Ultimate Reality is static, it involves no changes but when it performs these actions changes would certainly attend on it. Actions are generally performed by two means—(1) by instruments, and (2) by thoughts. A potter makes earthenware with the help of clay, a wheel and other necessary implements. Unlike the potter, God does all actions by His thoughts. It may also be stated that God never does any action Himself but only the energy or the *Śakti* that proceeds from Him performs all actions. The illustration of the Sun with his rays fully explains the fact. While the Sun shines on earth, the lotus blossoms, wet lands dry up and so fourth. The Sun never descends from the sky to perform these actions, but they are effected by the rays proceeding from Him. The Sun is here static and his rays are dynamic. Though the Sun and his rays are separately spoken of, they are one and the same object. It is, therefore, obvious that the Sun undergoes no change but at the same time performs certain activity. Similarly Lord Śiva undergoes no change in performing the five functions and is, therefore, static. His *Śakti* carries out all actions and it is dynamic. Since both of them cannot be separated, the Ultimate Reality is said to be both dynamic and static. The following passage from the presedential address of the late principal A.B. Dhruva, M.A., LL.B., of the Benaras Hindu University at the Fourth Indian Philosophical Congress, Madras (1928) bears out the truth of this short thesis. 'The Ultimate Reality is in truth dynamic-cum-static—the *'Śabala Brahma'* which is the synthesis expressed in Art by the image of Naṭarāja

in that wonderful expression of movement and rest, which is the highest contribution of Dravidian India to Philosophic art and in Metaphysics in the revelation of a contradiction or ontological antimony within itself which the Śāṅkara-Vedāntin calls 'Anirvacanīyatā or *māyā*.' The Dravidian intellect is represented to have been manifested in the image of Naṭaraja, which is in art a synthesis of movement and rest.

From time immemorial this image of the Lord has been inspiring myriads of men all over the world. A special worship is conducted for this image at Cidambaram in South India. Of the four principal Śaivite Saints, Maṇickavācakara spent the latter part of his life at Cidambram having *darśana* of the Lord at all worship times of the day. He says in his prayers to the Lord that He has blessed him with true knowledge and requests to know when he would earn his eternal rest or lose his self at His gracious feet. Saint Sundarar praises Him as one who saves from death. Saint Appara exclaims that his birth has been better utilized and desires birth amongst mankind to worship this image of God. Saint Jñānasambandara stresses that the worship of this God at Cidambaram enables souls to attain divine Bliss. These are saints who lived between the 4th and 9th centuries. Saint Sekkilara of the 12th Century, who like Saint Mānickavācakara made Cidambram his abode in the latter part of his life, refers to the dance posture of this image of God Śiva in his illustrious and immortal work of Periapurāṇaṁ, which outlines the lives of 63 Śaivite Saints of Tamila land. He gives an excellent picture of the Lord performing His incomparable and unrivalled dance in the ether, which is true knowledge and bliss itself, and dispensing unlimited and boundless grace to the souls which have the power of receptivity in them. The dance knows neither origin nor end and, in the words of Saint Appara, it transcends knowledge of all experts in the art of dancing. This short narration is from the sacred lores in Tamila of the forgoing Seers and they praise the Lord by giving vent to their intense and steadfast love to Him. The theory that the Ultimate Reality is dynamic and static is only implicit in these praises; but the rational thoughts contained in

the philosophical works of Śaivite Saints expound it explicitly. *Unmaivilakkam* or the Light of Truth, one of the fourteen books of Śaiva Siddhānta Philosophy, composed by the Saint Manavasagamkadanthara of Thiruvathigai, near Panruti, in South India, a disciple of Sri Maikanda Deva, the author of the *Śivajñānabotham* explains this truth in detail. Creation is symbolized in the Ḍhamarukam which the image holds in the upper right hand, while the show of the lower right palm signifies the action of preservation. The fire that is held in the upper left hand marks out the action of destruction. The suppression of the demon Muyalakan by the right foot denotes the action of obscuration. The bended left foot pointed by the lower left hand is indeed the Bestowal of Grace. The look of the image falls on His Fair Consort, Śivakāmi, who, it is represented, is alone capable of transmitting the bliss to the myriads of souls in explaining, in his poetic fancy, this dispensation of Grace through Goddess Śivakāmi, Saint Kumāraguruparara employs a smile that as the administration of medicine to a young babe, whose intestines cannot bear the severity of such medicine, is effected through its mother, Śiva's Grace is transmitted to the souls through His consort. It is, therefore, evident that the Ultimate Reality is dynamic because actions—Creation, Preservation, Dissolution, Obscuration and Bestowal of Grace—are assigned to it; and it is static as it involves no change. 'Una Nadakam' and 'Jñānanadakam' referred to by the Saint Mānickavācakara in his Tiruvacagam may have direct reference to this theory that the Ultimate Reality is a synthesis of the dynamic and static states.



Remember: He who takes pride in a life of pomp and show and of prodigality, and views such a life as essential and conducive to happiness is really ignorant and can never enjoy real happiness.

—Hanumanprasad Poddar



Śiva—the True and Beautiful

—P.N. Sankara Narayana Aiyar

गलन्ती शम्भो त्वच्चरितसरितः किल्विषरजो
दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् ।
दिशन्ती संसारभ्रमणपरितापोपशमनी
वसन्ती मच्चेतोहृदभुवि शिवानन्दलहरी ॥

(Śivānanda-Laharī)

"O Lord! flowing out of the river of Thy deeds, destroying the dirt of all sins, flooding the channels of the intellect, giving relief from the intense pain of life's turmoil, and gathering finally to rest in the lake of my heart, may, the wave of pure sweet, joy of Śiva, be glorified."

His deeds are, then, the source of all illumination, purity, peace, and bliss.

For truly understanding His deeds and gathering the sweetness and joy, a sincere and ceaselessly seeking heart is necessary.

स वेद धातुः पदवीं परस्य
दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया संततयानुवृत्त्या
भजेत तत्पादसरोजगन्धम् ॥

(Śrīmad Bhāgavatā I.iii.38)

"The Lord's actions are vast in their significance and lifting power.He alone can really know them, who, with a guileless, ceaseless seeking, pines for the fragrance of His Holy feet." Just as the physical sciences lay their secrets before the seeker only if he devotes himself to the experimental research with precision and thoroughness according to the Laws of the science, so does the Lord, who is Truth and Beauty, reveal Himself only to the earnest seekers who will strictly conform, in His search, to the great religious and moral laws and selfless seeking. His realization and vision, therefore, differs with the personality and attitude of the seeker.

समविषममतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥

(Śrīmad Bhāgavata VI. ix. 37)

"Lord! Thou adaptest Thy vision to the right or wrong attitude of the seekers, just as a piece of rope shows itself in its true form or as a snake to a courageous or fear stricken man." Thus are His Līlās infinite and varies in their lifting power. Let us see how different persons visualised Him, and how He sheds equal light and love on all. As the great teacher of the worlds, He is the ideal for us to muse on and follow.

Many aspects and different visions of Lord Śiva are beautifully pen-pictured by Srī Śuka in the *Dakṣa-Yajña Upākhyāna of Śrīmad Bhāgavata:* Sk. 4, Adh. 2-7. First we see Him seated by the side of Brahmā, the Creator of the worlds, in an assembly of the wise. Dakṣa, the great sage, great in his achievements by motived action (corresponding to the applied physical sciences) enters the assembly. All except Brahmā and Siva rise up in honour. Dakṣa would excuse this on the part of Brahmā; for, this latter is his father. But the case with Śiva is different. To him Śiva is only a young man to whom he has given his daughter in marriage at the bidding of Brahmā. For Śiva, therefore, not to rise at once and bow to his father-in-law is atrocity. Dakṣa grows indignant at this affront to his dignity. He pours forth before the astonished assembly what he calls a correct estimate of Śiva. "This fellow is a shame to the protectors of the world. He desecrates the ways of the Great ones. He derelicts rituals and breaks limitations. He infests burial-grounds, associates with the demoniacal beings. He often dances nude and intoxicated. The ashes of the burial-ground form his bath, the bones are his ornaments...." To hear him, you would almost fancy that he is one of the modern sectarian or professional propagandists against Hinduism and Śiva. As one's eye is tinged, so one sees. This is how Lord Śiva appears to the purblind and bigoted. Lord Śiva was, however, mute to all this abuse. To Him, steeped as He is in the bliss of the Ātmā, blame and praise are the same. Here is a lesson for us, how to behave when we are reviled.

Next we see the Lord Śiva and His young wife Satī engaged in

earnest talk. Satī pleads most persuasively that they both should go to a great ceremony which her father is performing. Dakṣa has got it up purposely to insult Śiva and belittle Him; but Satī does not know this. Her pleading shows all the ingenuity that we use to make the śastras permit us to cling to the world. The Lord Śiva's answer shows the perfection of wisdom, love and tolerance. His reply to Satī is a model for each of us to follow when we deal with others (relations or otherwise) when we feel they are erring. With gentle and kindly eloquence, He places all aspects of the question before her. He tells her that her true nature will not rejoice in the celebrations in the home of her erring and revengeful father. Then says Śrī Śuka—

एतावदुक्त्वा विरराम शङ्करः
पत्यङ्गनाशं ह्युभयत्र चिन्तयन् ।

(Śrīmad Bhāgavata IV.iv.1)

"Having said so far, the Lord, since He had the ultimate good of Satī in view, remained quiet." Then the Lord shows the limit which a spiritual guide should keep to. In the excess of our attachments, we often force a particular course of action or a view on others whom we love and wish to help. This is to deny the freedom, each soul must have, to think and act freely. The least obstruction will always lead a free soul to revolt. It is only slaves who will take opposition lying down; he who is content with such mute submission is also no more than a slave.

And what did Satī do ?

सुहृद्दिदृक्षुः परिशङ्किता भवा-
न्निष्क्रामती निर्विशती द्विधाऽऽस सा ॥

(Ibid)

"With a desire, on the one hand, to see her relations and with fear of Lord Śiva on the other, she was in the double state (vacillation) of going out and coming in!" That is always the case! Desire and love are stronger than fear, and will always gain the victory. This Lord Śiva foresaw. He wished that she should be left free to act according to her desire. He was sure, she would soon realize that she was wrong. Then her desire and love would turn

back to Him without a chance of repetition of the error, then will be a union of eternal ceaseless joy. That was what He wished. But freedom even to err and reap wisdom was the way. Would that we learnt this way of wisdom and love, in our dealings with our wives and children and with our friends, servants, and acquaintances.

But what was the further effect on Satī, of this freedom, which the Lord Śiva recognized as even young Satī's birthright? Let us see the struggle between the play of the passions and a free soul thirsting for truth.

सुहृद्दिदृक्षाप्रतिघातदुर्मनाः
स्नेहाद्रुदत्यश्रुकलातिविह्वला ।
भवं भवान्यप्रतिपूरुषं रुषा
प्रधक्ष्यतीवैक्षत जातवेपथुः ॥

(Śrīmad Bhāgavata. IV.iv.2)

Desire and fear stifled reason. She saw in Lord Śiva's persuasive argument only a blocking of her wish to see her friends. Her true love for Him made her weep for His 'rudeness'. She was in tears, agitated. She looked angrily at Him, as if she would turn Him to ashes. She shook with anger. Then says Śuka—

ततो विनिःश्वस्य सती विहाय तं
शोकेन रोषेण च दूयता हृदा ।
पित्रोरगात्स्त्रैणविमूढधीर्गृहान्
प्रेम्णाऽऽत्मनो योऽर्धमदात् सतां प्रियः ॥

(Śrīmad Bhāgavata.IV.iv.3)

"She breathed heavily, with a heart smarting with sorrow and anger, she went to her father's home, discarding Him who out of the perfection of Love shared half of His *Ātmā* with her." The attendants were perplexed. They did not know what to do. They looked at the faces of their Master and of the Mistress. On the one was peace and overflowing love; on the other was limitless perturbation. They decided their duty lay in following their troubled queen. They followed her. Lord Śiva looked on with the depth of a limitless love, which could alone see far. Let us muse on the detachment of perfect love, amidst turmoil.

Satī went to the celebration. Not all its splendours nor the warm welcome of her mother and sisters struck her eyes. Dakṣa's indifference and slighting of Śiva pierced her heart. That was the only thing she saw. Alone she stood up with a seriousness which awed the whole assembly into silence. Awestruck they listened. The impassioned words in which she addressed her father are the most perfect exposition of the true significance of Lord Śiva's state.

(Vide Śrīmad Bhāgavata IV. iv. 11-22)

"He is above all relative being in the universe. For Him there is no friend or foe. Yet He is the heart's true friend for all beings. Towards Him who but thou can harbour hatred! To speak of His very name, all great ones grant, is to be sanctified; and you hate this name! Great sages thirsting for God-realization meditate on Him in their hearts as the one Great help. On all grades of beings He bestows their desires, so that they may harvest wisdom by the experiences of freedom of action...." Then, disdaining to take back to Lord Śiva the body born of such a father, she then and there sits down, centres her mind on Śiva's feet, and burns up her body by *Yogic* fire. Then, reborn her body by *Yogic* fire. Then reborn as Pārvatī, she rejoined Śiva eternally. If we allow the same freedom to the thirsty souls around us, they will also be reknit to us by eternal ties of true love.

Satī's final estimate of Lord Śiva is the estimate of the sages. Sage Kaśyapa dwells on the very actions of Śiva that the enraged Dakṣa put down as defects and transgressions.

He says—

हसन्ति यस्याचरितं हि दुर्भगाः
स्वात्मन्रतस्याविदुषः समीहितम् ।
यैर्वस्त्रमाल्याभरणानुलेपनैः
श्वभोजनं स्वात्मतयोपलालितम् ॥

(Śrīmad Bhāgavata. III.xiv.27)

"Only ill-fated idiots will laugh at His actions. His consciousness is ever revelling in Atmika bliss. He is not aware of the external world of relativity (whether burning-ground with corpses and

bones, or holy shrine, holy ash, and sacred plant: in all, to Him is Ātmika bliss). How can worldly people understand His state. For them this body, which is ultimately to be the food of dogs, is the one object of adoration. They worship it with costly clothes, flower garlands, and fragrant things. These unhappy people alone will laugh at His state—the state of loftly detachment from Ātmika love for the all."

Let us see what Lord Śiva did when He heard of what befell Satī. He knew that Satī would come back by the very force of her own free-will. But what of Dakṣa? Lord Śiva loved him, too, and wished him also to come to truth and love. How could he? He was too much a slave to error. He must be helped by a rude shaking. So, says Śrī Śuka, Lord Śiva *assumed great anger*—

भवो भवान्या निधनं प्रजापते-
रसत्कृताया अवगम्य नारदात्।
स्वपार्षदसैन्यं च तदध्वरर्भुभि-
र्विद्रावितं क्रोधमपारमादधे ॥

(Śrīmad Bhāgavata. IV.v.1)

He sent Vīrabhadra to punish and correct Dakṣa, and stop his ill-conceived celebration. Then what did He do? He went and sat under the shade of the Banyan tree on the Himālaya side, and was explaining the truth to the sages Sanaka, Sanandana and others. He is now the Dakṣiṇāmūrti, who is the eternal Teacher of true wisdom to all mankind! Would that our family bereavements left us in this state! Then we would be following the lead of Lord Śiva.

Dakṣa's celebration was mutilated. Lord Brahmā and Devas took pity and interceded with Lord Śiva. He said dispassionately, "I have no anger. My purpose is only to put them back on the path to Truth and Love!" The celebration was revived, and brought to completion. Dakṣa, reborn with a new consciousness, thanked Lord Śiva heartily for correcting him and thus saving him from ruin. Then Lord Viṣṇu appeared, and blessed them. He said,

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम्।

× × × × × ×

ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥

(Śrīmad Bhāgavata IV. vii.50,52)

"Lord Brahmā, Lord Śiva and I are the one great cause of all manifestation. We help its evolution in three aspects by creating, protecting the external universe, and, when the framework of the universe grows rotten, by destroying it, so as to create it again with fresh life and fresh vigour. Each is a necessary process for evolution. He who sees any difference among us can never see the Truth."

Many other inspiring pictures we have of Lord Śiva elsewhere. For want of space, we desist from referring to them. But one such picture we should not miss. The Devas and Asuras churned the ocean for the nectar which would give eternal life. God had warned them that out of this effort only evil would first come forth, but they should persist in the search for eternal life. It was as He had foretold. The first fruit was a deadly poison, which began to consume them with deadly flames. They all fled. God's words were forgotten in this mortal fear. Where could they go? They went to Lord Śiva for protection. His heart melted for their pitiable state. They had rejected God-advised bravery and clung to cowardice; but He felt a great pity and wished to give them a chance.

His words to Pārvatī, the softened and purified Satī who had rejoined Him as the eternal Mother of all beings, are a trumpet voice to all who seek to serve their fellow-beings.

आसां प्राणपरीप्सूनां विधेयमभयं हि मे ।
एतावान् हि प्रभोरर्थो यद्दीनपरिपालनम् ॥

(Śrīmad Bhāgavata. VIII.vii.38)

"These are pitiable children; they cling to life, I must rid their fear. The fulfilment of one's positon as Lord of beings is when one protects the suffering and the weak." And again:

बद्धवैरेषु भूतेषु मोहितेष्वात्ममायया ॥
पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः ॥

× × × ×

तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥

(Śrīmad Bhāgavata. VIII.vii.39-40)

"That beings harbour enmity for each other, is because ignorance perverts their vision and their heart. Towards one who shows kindness to them, God is pleased: for He is the *Ātmā* of all beings. Therefore let Me swallow the deadly poison. May peace and happiness be to all beings and to me!" She, the Mother, approved. He swallowed. The world-consuming poison could only make a blue mark in His neck. It became an ornament. This is the power of Love. May such great acts of self-immolation for universal good become ornaments to each of us.



केतुस्त्रिविक्रमयुतस्त्रिपतत्पताको यस्ते भयाभयकरोऽसुरदेवचम्वोः ।
स्वर्गाय साधुषु खलेष्वितराय भूमन् पादः पुनातु भगवन् भजतामघं नः ॥

O Almighty and omnipresent Lord, may Your foot cleanse our sins, who worship You,—the foot which took three strides (in order to measure the three worlds and thereby to oust Bali from heaven) and (on reaching Satyaloka, the highest heaven in its secomd stride) stood as a (tall triumphal) flag with the Gaṅgā flowing through the three worlds as its streamer and (as such) inspired terror and instilled fearlessness into the titanic and the celestial armies respectively, and which, brought heaven to the righteous and spelt ruin to the unrighteous.

(Śrīmad Bhāgavata XI. vi. 13)

In case of the demise of one's kith and kin one should go to the desired place but in case of the death of the member of one's own family, the members staying at far off places should be politely forbidden not to come up for condolence.

—Jayadayal Goyandka

This attachment to the worldly pleasure is a great temptation. We can get rid of it by giving it up. The method to give it up is to be engrossed in prayer, worship and remembrance of God by depending only on God. By getting spiritual joy, we can easily get rid of the worldly pleasure.

—Swami Ramsukhdas

Six Schools of Śaivism

(A brief adventure into the lord and legacy of a profoundly personal Hindu path followed by 350 million devotees who worship the Divine as God Śiva—focusing on the geographical, philosophical and cultural diversity of six major sub-sects and now they define, teach and seek Spiritual Liberation.)

In the search for Peace, Enlightenment and Liberation, no path is more tolerant, more mystical or more ancient than Śaivite Hinduism. Through history it has developed six major schools with unique philosophic/geographic/linguistic characteristics. Here we seek to present in a simplified form the essential features of these six schools.

It should be understood that this formal and somewhat intellectual division, however useful, is by no means a comprehensive description of Śaivism. In practice, Śaivism is far more rich and varied than these divisions imply.

Consider the fact that only a handful of Śaivites living in Kashmir today would associate themselves with the school called Kashmir Śaivism. In Tamil Nadu, where there are 40-50 million Śaivites, a well-informed minority would knowingly subscribe to Śaiva Siddhānta—though in both instances these schools dramatically colour and influence the socio/religious milieu.

For 98% of Śiva's devotees, Śaivism is not a school or philosophy, it is life itself. To them Śaivism means love of Śiva. These men and women worship in the temples and mark life's passages by holy sacraments. They go on pilgrimages, perform daily prayers meditations and yogic disciplines. They sing holy hymns and recite scriptural verses.

Finally, it is important to observe that these six schools of

Śaivism are all theistic and monistic (except Meykandara's pluralistic interpretation). Monism is belief that Reality is a one whole or existence without independent parts. Theism is belief in God, both immanent and transcendent.

Their concerted conclusion: "God Śiva is Love. He is within and without. The world is Śiva's real creation and the arena of man's spiritual progress. The soul's evolution leads by Grace, to liberation and union in Śiva."

Pāśupāta Śaivism is the earliest recorded school to distinguish itself within the vast and somewhat amorphous Śaiva Dharma. Over 25 centuries ago, as the Buddha was growing up in the palace of the Śāivite Śakya dynasty, the sinewy, ash-smeared Pāśupata Sādhus had been wandering the Himalayan hills, forests and roads of North India for generations. The knowledge of their origin is lost—though evidence from the 6,000 year-old Indus Valley civilization shows that the Śiva ascetic/yoga path common to the Pāśupata and Nātha Śaivas was highly revered in that society.

The Pāśupatas are among the oldest, almost forgotten, sects of Śaiva monks. Pounding the dust with their iron tridents or stout staffs, oily hair snarled in unkempt coils, faces wrinkled with intense bhāva, piercing eyes seeing more Śiva than world, loins wrapped in deer skin or bark, the Pāśupatas were bhaktas and benign sorcerers of Śiva, estranged from Vedic society dominated by a Brahmin castle. Religious turbulance in India intensified as the dual waves of Śaivite Āgamika theism and Buddhism washed over the Gangetic plain. The ways of the Pāśupatas were chronicled by several religious historians of that distant period.

They originally allowed anyone to follow their path, which was not caste discriminative. As the popularity of the Pāśupata path rose, high numbers of Brahmins defected to it.

The Pāśupatas evoked sheer religious awe. Theirs was a brave, total ego-stripping path meant to infuse the seeker with Śiva's karuṇā or kundalinī grace. Yet their austerity was leavened with pūjā rites to Śiva, a profound sense of Śiva's becoming the cosmos and an almost frolicsome spirit of love toward Him. **Sādhanā** began with a strict code of *Yamas* and *niyamas* that

stressed *brahmacarya,* ahiṁsā and asceticsm. Their discipline was practised in stages, one of which was done to purposely invite public censure as a means of purification. First they assumed vows and practised special disciplines which include Śiva-intoxicated laughing, singing, dancing and wild gesturing. Next they disappeared into Brahmanical society, living incognito in order to root out egoism. Returning to overt sādhanā, they performed austerities, then abandoned all action to perfect kuṇḍalinī yoga and so unite with Śiva. When union matured, they acquired supernatural powers such as omniscience.

Pāśupata's founder is unknown. Around 200 A.C. the sect's most historically prominent guru, Lakulīśa, was born in Gujarat. Here also was their most revered temple, Somanātha. Lakulīśa was a Paśupata reformist, restricting it to the three higher castes in an attempt to link it with Vedic orthodoxy. A popular householder version arose out of the exclusively ascetic order. At its medieval zenith Pāśupata blanketed Western, Northwestern and South-eastern India. A 7th century Chinese traveller, Hiuen Tsiang, wrote that 10,000 Pāśupatas occupied Benares. It was imported into Nepal in the 8th century, where the famous Paśupati temple became a prime pilgrimage centre. Pāśupatism received royal patronage in these areas. In the 15th century it retreated to its earlier strongholds of Gujarat, Nepal and the Himalayan hills.

Today's reclusive monks, pathetically sparse, mostly live in Nepal. Recently, the late Swami Kripalavananda of Gujarat adopted the Lakulīś'a lineage but avoided the theology and sādhanā.

Vīra Śaivism is one of the most dynamic of modern-day Śaivite schools. It was founded by Basavanna who lived from 1105 to 1167.

Vīra (Saṁskṛta for "heroic") Śaivites are also known as Liṅgāyatas, a reference to the personal Śiva Liṅgam all members carry constantly.

Liṅgāyatas have made the state of Karnataka in South Central India, their home. Roughly 40 million people live here, of which

perhaps 25% or 10 million are Vīra Śaivites. Though mostly identified with Kannaḍa language group, there are Vīra Śaivites in Tamil Nadu, Kerala and Andhra Pradesh. In North America there is a small community of 600 families.

Like the 16th century Protestant revolt against Catholic authority, the Liṅgāyata movement rebelled against a powerful Brahmanical system. Liṅgāyatas rejected caste hierarchy, the system of four *āśramas,* a multiplicity of gods, the magicoritualistic (and allegedly self-aggrandizing) priestcraft, karmic bondage, the existence of inner worlds, duality of God and soul, earning merit through devotion, temple worship and the idea of ritual purity/pollution.

Liṅgāyatas place great emphasis on this life, on equality of all members (regardless of caste, education, sex, etc.), on intense social involvement and service to the community. The faith's pillars are Guru, Liṅga and Jangama (wandering monk) to which may be added Kayaka (serving or mission). It should be noted that many Vīra Śaivites today do not strictly follow the founders' "revolutionary" principles.

Vīra Śaivism possesses Eight Supportive Devices: Guru, Liṅga, Pādodaka (Guru's feet), Prasāda (sacred offering), Vibhūti (holy ash), Rudrākṣa (holy beads) and Mantra (Namaḥ Śivāya).

Vīra Śaiva spiritual authority derives from the lives and writings (called Vacanas) of the Śiva-Śaraṇas. The foremost of these were Basavanna and Allama Prabhu. Basavanna was a reflective and defiant Brahmin youth who rejected much of the Śaivism practised in his day, tore off his sacred thread at the age of 16 and fled to a life of solitude. He found a Śaivite Brahmin Guru, Isanya Guru, and studied with him. At the age of 28, Basavanna arrived at the insight that the brotherhood of man rests on the doctrine of a personalized, individual Godhood in the form of Iṣṭaliṅga.

He sought service in the royal court of Bijjala, prompted by a dream of Śiva as Lord Kudalasaṅgama. He rose to become chief officer of the Royal Treasury, minister to the king in a troubled country at odds with Buddhism and Jainism. This position led to the swift spreading of his message. Basavanna wedded two wives.

Opposition to his egalitarian community that rejected convention later led to violence which Basavanna failed to restrain. He left the region, defeated, and soon died. King Bijjala turned against the community and was assassinated by Vīra Śaiva extremists. Riots erupted and the Liṅgāyats were scattered far and wide.

If Basavanna was the faith's intellectual and social architect, Allama Prabhu was its austerely mystical power house.

The doctrines of these two founders are contained in the Vacanas or prose lyrics. Roughly 450 writers of these scriptures have been identified.

The Vacanas ("what is said") scorn the Vedas, reject the legends of gods and goddesses and mock ritual. To them, formal religions are the "establishment", the static institutions that promise man security and predictability, whereas religion must be dynamic spontaneous, freed of bargains extracted in exchange for salvation.

These scriptures reject "doing good" so one may go to heaven. Allama says: "Feed the poor, tell the truth and build tanks for a town. You may go to heaven after death, but you'll be nowhere near the truth of our Lord. And the man who knows our Lord gets no results."

The Vacanas are incandescent poetry, full of humor, ridicule and the white heart of truth-seeking, bristling with monotheism, commanding devotees to enter the awesome realm of personal spirituality.

Kashmir Śaivism, with its potent stress on man's recognition of an already existing oneness with Śiva, is the most single-mindedly monistic of the six schools. It arose over 1000 years ago in Northern India, then a tapestry of small feudal kingdoms. Mahārājas patronized the various religions. Buddhism was still strong. Tāntric Śāktism flourished towards the North-east. Vedic Brahmins had for many centuries integrated themselves into the indigenous Hindu society, developing the prominent Smārta Sampradāya. Śaivism had experienced a renaissance since the 6th century, and the most widespread Hindu God was Śiva.

During the reign of Kashmira king Avantivarman in the early

800's, it is said that Lord Śiva Himself felt the need to resolve conflicting interpretations of the Āgamas and counter the effect of dualism that was beginning to encroach on the ancient monistic doctrines. Vasugupta was then living on Mahādeva mountain near Srinagar. It was here that Lord Śiva revealed the *Śiva Sūtras* to the saint. On this scriptural foundation arose a school known variously as Kashmira Śaivism, Trika and Pratyabhijñā Darśana.

Vasugupta's disciple Kallaṭa wrote the *Spanda Kārikā* elaborating the principles of the *Śiva Sūtras*. Vasugupta's disciple, Somānanda, wrote *Śiva Dṛṣṭi*. Somananda's great grand pupil Abhinavagupta wrote two commentaries on the *Pratyabhijñā Sūtras*. of Utpalācārya.

An esoteric, meditative and highly disciplined path, Kashmira Śaivism embraces both knowledge and devotion. Sādhanā leads to the assimilation of the object (world) in the subject (I) until the Self (Śiva) stands revealed as one with the universe. Despite many renowned Gurus Moslem dominance drove the teachings underground for centuries, and the faith never enjoyed a wide following. Scholars have recently brought the scriptures to light again, republishing surviving texts.

Of late Kashmira Śaivite philosophy and tradition have been adopted from the texts by groups which do not consider themselves Kashmira Śaivites. Among these are Maharastra guru, Svamī Muktānanda—founder of the Siddha Yoga Dhām—and Svamī Rudrānanda, American founder of the Massachusetts Nityānanda Institute.

Precise figures are uncertain, but the number of practising Kashmira Śaivites today may be less than one thousand. However, virtually every Hindu in Kashmira today is a devout worshipper of Śiva as the Supreme God and the religion there, apart from this school, is enjoying a renaissance.

It now appears that Swamī Laxmaṇa Joo, the last remaining Sat Guru of the Vasugupta lineage, may not be training a successor.

Śiva Siddhānta is the most widespread and influential Śaivite school today. It is predominant among the Tamils in Śrī Lanka and South India. The term *Śaiva Siddhānta means* "the final or

established conclusions of the Śaiva Āgamas."

Around the year 200 BC the Himalayan Siddha Sundaranātha of the Nandinātha lineage went to South India where God Śiva had been worshipped for untold ages. He took the name Tirumulara and codified the Śaiva Āgamas in the esoteric Tamil-language scripture *Tirumantiram,* or "Holy Mantram."

He was a rare sage, mystic and perfect Yogī who saw Śiva everywhere and reconciled advaita and dvaita. He extolled "worshipping Śiva with water and flowers" while commanding seekers to awaken the inner cakras through kuṇḍalinī Yoga, to meditate, realize and attain oneness with God Śiva who is all in all.

Tīrumulara's "Southern School" is of the Nātha Sampradāya (living tradition)—as is Gorakhanātha Śaivism of the North. *Natha* means "lord" or "master."

Śaiva Siddhānta flowered as a forceful bhakti movement infused with yogic insights. Around the 7th to 9th centuries Saints Sambandara, Appara and Sundarara pilgrimaged from temple to temple, singing soulfully of Śiva's greatness. They were instrumental in successfully defending Śaivism against the threats of Buddhism and Jainism.

Soon thereafter a king's Prime Minister, Manikkavasagar, renounced a world of wealth and fame to seek and serve God. His heart-melting verses, called *Tiruvacagam,* are full of visionary experience, divine love and urgent striving for Truth.

The songs of these four Samaya Ācāryas are compelling chronicles of the path to Truth, from the harshest human trials and doubts to the highest soarings of superconsciousness. They are part of the scripture, *Tirumurai.*

In the 13th century another important development occurred when Meykandara wrote the *Sivajñānabotham.* He taught that God, soul and world are eternal entities—the soul nearing but never actually merging in Śiva. This "pluralistic realism" has so dominated scholarship that Śaiva Siddhānta is often exclusively identified with the Meykandara Sampradāya. In truth, there are two interpretations, one monistic and another dualistic, of which

the former is the original philosophical premise found in pre-Meykandara scriptures, including the Upaniṣads.

Śaiva Siddhānta is rich in its temple traditions, priestly clans, monastic orders and Guru/disciple lineages. All these still thrive. In Tamil Nadu prominent societies abound (e.g. Madras Perumandram) as do centuries—old monasteries, notably Dharmapuram, Tiruvavaduthurai and Kāśī Mutta.

Nātha sage Śiva Yogasvāmī (1872-1964) of Śrī Lanka revived the faith for millions by speaking fearlessly from Śiva Consciousness and urging seekers to "Know thy Self by thyself", His Hawaī-based successor, Śivāya Subramuniyaswāmī, dynamically promulgates this tradition world wide today.

Gorakhanātha Śaivism emerged from the granite bastions of the Himalayas in the 10th century. It was the progeny of the Ādinātha lineage, an ancient monastic order of the Nātha Sampradāyas. They were supreme Śiva Yogīs.

Gorakhanātha, the pre-eminent guru and author of *Siddha Siddhānta Paddhati*, "Text on the Final Conclusions of the Siddhas," was a man of awesome spiritual power and discerning practicality. As a renunciate, his early life is utterly unknown. He mastered the Nātha Yoga sciences after studying for 12 years under his famed guru, Matsyendranātha. Roaming North India from Assam to Kashmir, he worshipped Śiva in temples, realized Him through his cranium cakra and demonstrated the powers of a Śaiva adept.

By creating across the face of North India 12 orders with monastery/temple complexes, Gorakhanātha popularized his school and effectively insulated pockets of Śaivism from Muslim dominance. Matsyendranātha had already embedded it in Nepal, where he is deified as the country's patron saint.

To outer society, Gorakhanātha's Śiva Yogīs were mesmerizing memorable men of renunciation—dressed in saffron robes with flowing jet-black hair, foreheads white with holy ash, large circular earrings, rudrākṣa beads and their unique insignia of a horn whistle on a hair cord worn around the neck, signifying the primal vibration of Oṁ.

Inside themselves they sought realization of Absolute Paraśiva, then matured that samādhi into *samarasa,* "same taste," a state of total identity in transcendent/immanent Śivaness. The Yogī's body (including the cakra/nāḍī network and the prāṇic, astral, mental and soul forms) was the microcosmic vehicle to this identity.

These Nāthas perceived the inner and outer universes as Śiva's Cosmic Body (Piṇḍa), the continuous blossoming forth of Himself as Śakti (power) into an infinity of souls, worlds and forces. Earth and life, human frailties and human divinity are Śiva manifest. As such, these men expressed spiritual exaltation in mankind and joyous devotion through temple worship and pilgrimage. But their daily focus was on internal worship and kuṇḍalinī Yoga. The Nātha science of "kāyā siddhi", body/nāḍī perfection and resulting longevity, was skillfully cultivated.

Some Muslims so highly regarded these Yogīs that they gained entrance to a few monasteries from the 12th century onward to learn the Yoga practices. Two abbots today hold the Muslim title of *Pīra*— "Holy Father."

Muslims called the Gorakhanāthīs *kanaphathī,* "split ear," referring to the rite of slitting the ear cartilage to insert sometimes monstrous earrings. Over time and still today, the deeper theology has often been eclipsed by a dominant focus on kuṇḍalinī/ haṭha yoga.

Through the centuries a large renunciative householder community has also arisen. Today there are perhaps 750,000 adherents who are often portrayed as Śāktas or advaita tāntrikas. In truth they range from advanced siddha Yogīs to weavers to snake charmers. The school fans out through India, but is most extant in North India and Nepal.

Other sects adopted the 16th century text, *Haṭha Yoga Pradīpikā,* (Light on Haṭha Yoga), but not the Śaivite philosophy surrounding it giving rise to today's secular Yoga schools and institutions.

Śiva Advaita is a Śaivite interpretation of the *Brahmasūtras*, the scriptural rock upon which Vedānta has stood for centuries.

These famous aphorisms set forth the teachings of the Upaniṣads. Śrīkaṇṭha wrote his commentary, *Śrīkaṇṭhabhāṣya,* to reconcile the Vedas and Āgamas.

Śrīkaṇṭha lived around the 11th or 12th century, making Śiva Advaita an immediate precursor of Meykandara's pluralistic Śaiva Śiddhānta, to which it is related. Śrīkaṇṭha's qualified monism or *Śaiva Viśiṣṭādvaita* is also similar to Vaiṣṇavite philosopher Rāmānuja's.

Of Śrīkaṇṭha's life virtually nothing is truly known and so the man remains a mystery. Nor did he catalyze a social movement which might vie with Vīra Śaivism or Śaiva Siddhānta. Śrīkaṇṭha was a masterful expositor and devout lover of God Śiva. His cerebral philosophical work has proven to be a lofty and compelling force.

Śrīkantha begins with the Vedic premise that Ultimate Reality and the world are identical. But he warns that this is not to be taken literally. Śiva assumes the form of the universe, transforms Himself into it, not directly but through His Citśakti. Yet He is transcendent, greater than and unaffected or unlimited by His creation, present in all as the substratum of all.

According to Śrīkaṇṭha, God Śiva has a spiritual body and lives in the divine realms far above heaven. Release comes through meditation on Śiva, but only after certain preliminary attainments: tranquility, faith, non-attachment and so forth. Meditation is directed to Śiva as the Self, the ākāśa within the heart, or as the One Existence that evolved into all forms. Bonds which fetter the soul can be shattered in the torrent of continuous contemplation on and identification with the Supreme Śiva. Liberation depends on Grace, but not deeds.

Appaya Dīkṣita, a great saint of this school, lived in the 15th century. The Vijayanagar Empire of South India was ruled by a king under whose reign Viṣṇu was extolled. Śiva worship faced annihilation. In this dark hour, the heroic Appaya Dikṣita's tolerant and informed voice could be heard above the din of argument and antipathy. His entire life was given to reconciliation of the two major Hindu sects, and to the strengthening of Śaivism.

strengthening of Śaivism. He worte 104 works based on Śrīkaṇṭha's convincing logic and clarity.

With a strongly non-dual leaning, Appaya concluded that Śrīkaṇṭha was more of a pure monist than people knew. He argued that Śrīkaṇṭha's emphasis on Saguṇa Brahma rather than Nirguṇa Brahma was meant to create, for the moment, faith and devotion in fellow Śaivites, for such devotion is a necessary prerequisite to the discipline needed to know Paraśivam, Nirguṇa Brahma. Appaya stressed the transcendent Śiva as Ultimate Reality.



देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः ।
संसारधर्मैरविमुह्यमानः स्मृत्या हरेर्भागवतप्रधानः ॥

He is the foremost devotee of the Lord, who by virtue of his (constant) remembrance of Śrī-Hari is never overwhelmed by mundane properties, (viz.) birth and death, hunger (and thirst), fatigue, fear and ardent longing, which (really) belong to the body, vital air, senses, mind and intellect (and never to the Self).

(Śrīmad Bhāgavata XI.ii.49)

When you have the only aim to attain God-realization, surrender yourself to Him, don't depend on the world but serve the world with your power. By your service, the world will be pleased and by your surrender, God will be pleased and you will attain God-realization spontaneously, you will not have to make efforts. What a simple and straight forward method it is !

—Swami Ramsukhdas



The Eight Bodies of Śiva

Sanatkumāra said:

O Nandin, recount to me further about the greatness of the consort of Umā, the great Lord having eight cosmic forms, of Śiva, Parameṣṭhī.

Nandikeśvara said:

I shall recount to you the greatness of the lord the consort of Umā, Parameṣṭhi, having eight cosmic forms, pervading the universe.

The Lord and creator of all living beings mobile and immobile is of the nature of the sustainer of the Universe and is called Śarva by the masters of scriptural texts and their meanings.

Vikeśi is the wife of Śarva Parameṣṭhī, in the form of Viśvambhara. Aṅgāraka (Mars) is their son.

The Lord is called Bhava by the expounders of the Vedas, Umā is known as the consort of Bhava, the great Ātmā who enlivens the worlds. Venus is their son. In the form of the fire the great Paśupati is remembered by the learned as the Lord who pervades the universe consisting of seven worlds, of which he is the sole protector. The beloved wife of Paśupati in the form of the fire is Svāhā. The six-faced lord is cited as their son by the learned.

The Lord in the form of the wind pervades the worlds. He is the sustainer of all embodied beings. He is glorified as Īśāna by the learned men. The goddess of Īśāna, the Lord in the form of the wind, the creator of the universe, is mentioned as Śiva and their son is Manojava.

The Lord in the form of the firmament, is the bestower of all desires on all living beings. He is called Bhima by the learned. The ten quarters are the goddess of Lord Bhīma in the form of the firmament, having great magnamity. Creation is their son. The Lord in the form of the Sun is called Rudra by Devas. He bestows

prosperity on all, and yields all worldly pleasures and salvation. Suvarcalā is the goddess of Rudra when the latter is in the form of the sun, the bestower of devotion on his devotees. Śanaiścara (Saturn), is their son. The Lord in the form of the moon is Mahādeva and he is known as the source of origin of all gentle objects. Rohiṇī is the beloved of lord Mahādeva in the form of the moon. Budha (mercury) is their son.

Lord Mahādeva in the form of yajamāna who apportions Havya and Kavya to Devas and Pitṛs is called Ugra. He is also called Īśāna by others.

Dīkṣā is the wife of the lord Ugra when the latter is in the form of yajamāna and their son is named Sanātana.

The hard part in the bodies of the embodied souls like Koṅkaṇa * etc. is known as the earthly body by the principle of Lord Śiva.

The Lord of Devas is present in every body. The unchanging thing in the embodied souls in the form of solid matter pertains to Bhava the great Ātmā and it is known as such by those who know reality and have mastered the Vedas.

The fiery principle that is seen in the bodies of the embodied beings is known as the physical form Paśupati by those who understand reality. The body which is a gaseous transformation in the bodies of the embodied beings is known by the learned as Īśa. The crevisse that is in the body of all the embodied beings is known as the physical form of Bhīma by those who seek to know facts. The glowing elements in the eyes etc. of the bodies of the embodied beings is known as the physical form of Rudra by those who know precise facts. The mind that is lunar in form and stationed in the bodies of all living beings is known as the physical form of Mahādeva by those who ponder over facts. The Ātmā that is named Yajamāna and is present in the bodies of all living beings is known as the physical body of Ugra by those who know the greatest Ātmā.

Great sages aver that all the living beings born of the fourteen

* Koṅkaṇa—tatsamjñaka-deśaḥ ST. Contextually nor clear, though it refers to the strip of land lying between the Sahya mountain and the Indian ocean.

different species are not different from Śiva possessed of the eight cosmic bodies. They say that the bodies of embodied beings are identical with the seven bodies of Īśa. The Ātmā is his eighth physical body and is present in the bodies of all living beings. If you wish to attain welfare resort by all means to the eight-formed Lord Aṣṭamūrti, the Lord identical with all the worlds.

If one is able to do some thing that is beneficent to any living being it is as good as propitiating Maheśa with eight cosmic bodies. If one suppresses or obstructs any embodied being it amounts to perpetrating the same to Maheśa with eight cosmic forms. If protection from fear and danger is accorded to any embodied being, undoubtedly, it is the propitiation of the eight-formed. Helping all the people and affording shelter in times of fear is undoubtedly the propitiation of Aṣṭamūrti. Leading sages say that the help rendered to everyone and the blessings offered to all is the great worship of the eight-formed Lord. Blessings to other embodied beings and offerings of freedom from fear should be pursued by you if you wish to propitiate Śiva.

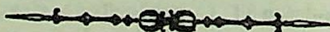
(From— Liṅga-Purāṇa)



न कामकर्मबीजानां यस्य चेतसि सम्भवः ।
वासुदेवैकनिलयः स वै भागवतोत्तमः ॥

He is undoubtedly the formost devotee of the Lord, in whose mind the craving for enjoyment, the impulse for action and the seeds of future incarnation (in the shape of virtue and sin) never sprout, and to whom Lord Viṣṇu is the only resort.

(Śrīmad Bhāgavata XI.ii. 50)



The Gaṇa-s of Śiva and the Vedic Context

—Dr. (Smt.) Sindhu S. Dange

A special feature, which can be marked with respect to the god-head Śiva is his *gaṇa-s,* who many a time are described as surrounding him or waiting upon him. The Purāṇas make a specific mention of certain individuals, who were appointed by Śiva as his *gaṇa-s* (attendants). Together with these, the Purāṇas give the descriptions of the *gaṇa-s* of Śiva, in a general manner. The *gaṇa-s* assumed such a great importance in the cult of Śiva that the *Agni* Purāṇa. (81.41) enjoins that at the consecration ceremony in the order as a Śaivite, a *gaṇa* is to be worshipped at the north-west corner of the place where the ceremony is to be performed. Such a *gaṇa* was to be shown as having four arms and seating on the figure of Oṁ.

To turn to the accounts of some individual *gaṇas* prominent among the *gaṇa-s* seems to be Andhaka, who is said to have been born from the body of Śiva.* As he displayed passion for his own mother Pārvatī, he was defeated by Kālabhairava, who was appointed to guard Pārvatī. Viṣṇu also created hundred goddesses to kill Andhaka. But at every drop of Andhaka's blood, many other Andhakas would spring. Ultimately Rudra took him on the point of his trident and danced. Andhaka became free from his sin and praised Śiva. The *Vāmana* Purāṇa. (Vam. P. 44.49ff) states that Śiva purified Andhaka with the fire from his eye, heating him for a thousand years, when Andhaka's blood got evaporated and his flesh and skin had dried up. Andhaka praised Śiva and became the gaṇapati called Bhṛṅgī. At another place, the Vām. P. (Saromāhātmya 27.3ff) states that Śiva almost killed Andhaka with his lance but when the latter propitiated him, he

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* *Vāmana-Purāṇa* 44.50ff; *Ibid* Saromāhātmya. 27.3; *Kūrma-Purāṇa I.15.90. Also see Dange Sadāśiva A. Encyclopaedia of Puranic Beliefs and Practices,* Vol. II, Delhi, 1987, pp. 392-93, for full account.

was made the *gaṇādhipa* (chief of the *gaṇa-s)*, named Bhṛṅgarīṭi. The name Bhṛṅgarīṭi could be explained by the help of the account from the *Skanda-Purāṇa. (Sk.p.)* (VI.151.39ff). The said Purāṇa states that Andhaka sang the praise of Śiva in the voice of a drone *(bhṛṅga)*, thereby getting the name Bhṛṅgarīṭa from Śiva.

Another wellknown *gaṇa* of Śiva is Kīrtimukha. The account in the Śiva P. (Rudrasaṁhitā, V Yuddhakhaṇḍa, 19.3ff) states that the demon Jālandhara sent his messenger Rāhu to Śiva saying that Śiva should offer his wife Pārvatī to him (i.e. Jālandhara). Having heard this message, Śiva becoming angry, created a terrific being from the space between his eye-brows who rushed to eat Rāhu. This *gaṇa* of Śiva was large in size, having long arms, dry and rough body, with his eyes shedding fiery flames. As Rāhu was terrified and sought refuge to Śiva, Śiva asked the *gaṇa* to leave Rāhu, who was a brahmin. On hearing the word (meaning) brahmin, the *gaṇa* left Rāhu but was then worried about his own prey, as he had nothing to eat. Śiva ordered that the *gaṇa* should eat his own flesh. Having obeyed Śiva, he ate up his own flesh and was then left only with his head. Śiva, being immensely pleased with the obedience of the *gaṇa* said that the latter would be named Kīrtimukha and stationed as the door-keeper (of Śiva) would be worshipped always, whenever Śiva would be worshipped (Ibid 19.47-51). In fact without offering worship to Kīrtimukha, worship to Śiva would go in vain. From that time onwards, Kīrtimukha was stationed at the entrance of Śiva. Kīrtimukha, the great *gaṇa* of Śiva is represented in sculptures by a trunkless head and is installed beside the door in front of Śiva's image. *

The *Sk.P.* (I.2.13.18-23) gives the account of the *gaṇa,* named Saṁvarta, who used to live in an ascetic manner, near Varanasi, carrying a concealed Śivaliṅga. Steeped in dirt, he used to be naked, subsisting on alms, eating only from his palms and totally devoid of any belonging. At night, a corpse was to be placed on

* Dhavalikar M.K. 'Kīrtimukha', *Anathacharya Indological Research Institute Series No. XI* (Proceedings of the Seminar on Symbolism in Temple Art & Architecture' Bombay, 1982, pp. 85-90.

the main road by the people, hiding themselves. Saṁvarta would come and carry away the corpse.

Equally interesting is the account of the *Gaṇa* named Vīrabhadra, who was born from the head of Śiva, to destroy the sacrifice of Dakṣa (*Sk.P.* I.1.33.99). According to the *Matsya* Purāṇa (71.11-13), a drop of sweat from the forehead of Śiva became the *gaṇa* Vīrbhadra, who, fierce and blazing, had many faces and could shatter the seven under-worlds. The *Sk.P.* (I.1.33.84ff) says that Vīrabhadra was in his former birth a son of a Cāṇḍāla, from a brahmin widow named Cañcalā. Given to sinful way of life, once, accidentally he observed fast on the day of the Śivarātri and was born as king Vicitravīrya, the son of Citrāṅgada. In that birth, he worshipped Śiva and due to his ardent devotion was born as the *gaṇa* Vīrabhadra.

The *Matsya*-Purāṇa. (153.531ff) while giving a general description of the *gaṇa-s* of Śiva, mentions a *gaṇa* Vīraka, who was Mṛgadaṁṣṭra (having the jaws of a deer) and says that Umā, the wife of Śiva,felt motherly affection for him.

The *Sk.P.* (VII.1.180.1-3) mentions the *gaṇeśa* (chief of the *gaṇa-s)* Puṣpadanta, who practised severe penance and established a Śivaliṅga.

Apart from the individual *gaṇa-s,* whose accounts are given above, the *gaṇa-s* of Śiva in general are described in details by some of the Purāṇas. Thus the *gaṇa-s* are conceived as thin and short, some of them tall, having a big belly, having the heads of tiger, elephant, goat, crocodile, pig, horse, donkey, fish etc., having many faces, eyes, bellies, black or tawny in colour, with flames issuing from their mouths, naked and thus looking ugly.[1] They have blue necks and black faces (*Sk.P.* V.2.77.20[a]) and have long hair (*Ibid 18[d]*). Though they are said to be the knowers and lovers of vocal and instrumental music, the general trait of theirs in this respect seems to be their boistrous nature, which is seen in their singing, dancing, running, making noise,laughing, prattling and shouting loudly[2]. The *Varāha P.* (90.10) says that they are

1. *Matsya Purāna.* 153.531cd-542; *Varāha p.* 90.7,8; *Sk.P.* I.2.27.34,35.
2. *Varāha Purāṇa 90.9*

possessed of weapons and some of them fight taking clods of earth in their hands. The others proud of their strength fight as boxers. The *Sk.P.* (V.2.77.20[cd],21) mentions some of the *gaṇa-s* as Jvara, Ḍiṇḍi, Mahākāla, Lāṅguli, Maheśvara, Ghaṇṭākarṇa and Viśākha and says that they could take any form or asume any amout of strength they liked. Some of them had various striking vehicles *(Sk.P.*I.2.27.36[a]) and some of them mounted the bulls (Ibid. V.2.77.21[c]). Haunting the places of the *siddha-s*, roads, old gardens, houses, the bodies of the demons, children or mad persons, they drink heat, foam, smoke, honey,any intoxicating food or any food whatsoever or sometimes go without food *(Sk.P.I.2.27.39,40). The Śiva*P. (II.20.11-25) gives a long list of the *gaṇa-s, some of the names there being self-eloquent viz. Śaṅkhakarṇaḥ- 'having the ears like a conch'; Kekarākṣaḥ- 'squint-eyed'; Vikṛtaḥ- 'deformed'; Dundubhaḥ- 'like a drum'; Jālāṅkaḥ- 'characterised by a net'; Vikṛtānanaḥ' 'having deformed face'; Kapālī- 'having a skull'; Mahākeśaḥ- 'having long hair'; Parvatakaḥ- 'like a mountain'; Kālaḥ- 'fierce'; Agnikaḥ- 'fire'; Kākapādaḥ- 'crow-feeted'; Piṅgalaḥ- 'tawny'; Vṛṣabhaḥ- 'bull'; Lokāntakaḥ- 'destroyer of the worlds or people'; Aśaniḥ- 'thunder-bolt'.*

The information of the *guṇa-s* of Śiva as found in the Purāṇas and as seen above, yields the following points—

(i) The gaṇa-s are attached to Śiva.

(ii) They are ugly and fierce to look at.

(iii) They are mighty, wrathful and destructive by nature.

(iv) They are noisy and boistrous.

(v) They are to be propitiated with worship, which is essential for worshipping Śiva.

(vi) Some of the *gaṇa-s,* being important are given the status of *gaṇeśa, gaṇādhipa or gaṇapati.*

A probe further in this matter, takes the concept of the *gaṇa-s* to the Ṛgveda (RV), which mentions certain *gaṇa-s* or groups-viz. Ādityas, Vasus, Rudras, Maruts, Aṅgiras-es, Ṛbhus and Viśve

(4) *Varāha Purāṇa 90.9*

केचिद् गायन्ति नृत्यान्ति धावन्ति स्फोटयन्त च ।
हसन्ति किलकिलायन्ति गर्जन्ति च महाबलाः ॥

Devas*. Of all these, the striking gaṇa is of the Maruts, who are the Storm-gods. There is also the singing *gaṇa* of Bṛhaspati (Ṛgveda IV.50.2,5). Bṛhaspati, to whom the myth if Indra is transferred here *(Ibid, 5)* is said to have burst open with roar the enclosing cave of Vala with his well-praising *(suṣṭubhā)* and singing *(ṛkvatā)* band *(gaṇena)*. It is worth-nothing that Bṛhaspati is called the chieftain of (all) *gaṇa-s* (Ibid II.23.1[a])

To turn to the *gaṇa* of the Maruts-Maruts, the storm-gods, form a gaṇa, being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra and Pṛśni (who is a cow, probably the mottled storm-cloud). The noise made by them and often mentioned is thunder and the roaring of the winds. Being connected with the thunder-storm, they are constantly associated with Indra as his friends, increasing his strength with their songs of praise (obviously the sound of the wind), in his fight with Vṛtra. Playing on their *vāṇa* (a winged instrument, through which the wind could blow and thus could issue several types of sound, they are said to perform splendid exploits in the intoxication of Soma (Ṛgveda. I.85.10[cd]). The word *gaṇa* (in singular and at times plural no.) in practically all cases, is joined with the Maruts, who thus are thought of as moving in a group. A description worth noting and bringing out the important traits of the *Māruta-gaṇa*, which is said to be the son (Sūnu) of the god Rudra, is found in the *Ṛgveda*(I.64.12). As the Maruts are the sons of Rudra, they themselves are called Rudrāsaḥ *(Ibid,* I.85.2[b]), Rudragaṇa *(Ibid.* I.39.4,7) and sometimes Rudrīyagaṇa *(Ibid.I.38.7;II.34.10)*. At times, the Maruts show the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers *(Ibid.* VII.56.9) and are besought to avert their arrow and the stone, which they throw (*Ibid.* I.172.2), their lightning (*Ibid* VII.57.4) and their cow-and-man-slaying bolt (*Ibid.* VII.56.17). They can cause disasters (*Ibid.I.*39.8). They are said to be wrathful like a serpent (*Ibid.*I.64.8,9).

* Macdonell, A.A. *Vedic mythology,* Hindi Tr., Vārāṇasī, 1961, pp.82, 248; also pp. 273, 274 for Navagvas, Daśagvas etc.

The main traits of the Maruts as found in the *Ṛgveda* viz, helping a powerful God (always Indra but sometimes Bṛhaspati), roaring, dancing and acting in a fearful manner, continue even in the ritual tradition, as can be seen in the Brāhmaṇa-texts. Thus the Maruts act as the guards-men of king Marutta Āvikṣita *(Śatapatha Brāhmaṇa= Śat.Br.*XIII.5.4.6). In the Vaiśvedeva-*iṣṭi* (in the Cāturmāsya-*iṣṭi-s*), a cake on seven potsherds *(sapta-kapāla-s)* is offered to the Maruts, as they are the people *(viśaḥ)* of the gods, who roam about entirely unimpeded (*Ibid.*II.5.1.12). They are identified with the clans *(viśaḥ)*. (*Ibid.*II.5.1.12; 2.24; 27; 34 etc.). In the(*Sāṅkh. Br.* 16,17-2-4) the heaven of the Maruts is assigned to the Vaiśya-*varṇa*, which speaks of the common people. In the Sākamedha-iṣṭi (in the Cāturmāsya-iṣṭi-s), a cake on seven potsherds is to be offered to the sportive *(Krīḍinaḥ)* Maruts, for when Indra went forward in order to slay Vṛtra, the sportive *(krīḍinaḥ)* Maruts were sporting around him, singing his praises (*Ibid.*II.5.3.20). The *Taittirīya Brāhmaṇa* (I.6.7.4) states that when Indra had slain Vṛtra, he went to the farthest distances, thinking that he had missed his aim. He said—"Who will know this ?" The Maruts said that they would choose a boon and then they would find it out. Accordingly the first oblation was to be prepared for them. They sported *(adhyākrīḍan)* i.e. danced about, on Vṛtra and thereby found out that he was dead. The *Aitareya Brāhmaṇa* (III.16=12.5) also takes a note of this detail and says that when Indra had slain Vṛtra, all the deities left him, thinking— 'He has not laid him low'. The Maruts only his true comrades, did not leave him.

The Maruts are called Sāntapanāḥ i.e. who scorch others. The *Śat.Br.*(II.5.3.3) enjoins in the Sākamedha *iṣṭi,* a potful of boiled rice *(caru)* to the Maruts, who are the Sāntapanāḥ. In the evening, such a *caru* is again to be offered to the Maruts *(Ibid.4)* who are called Gṛhamedhinaḥ (house-holders).

The Maruts, with their prominent features and striking epithets (especially the epithet Viśaḥ) and their constant association with Indra, the great warrior and the leader, remind one, of the set-up of the Āryan society and the political units of the Ṛgvedic

period. Thus the *jana* was a category wider than the *grāma*, indicating a collection of many *grāma-s;* in between these two was the unit *Viś*. *Rājan* (king) was called the protector of the *jana* (*janasya gopā*). An other title of the king was *Viśpati* (the lord of the *viś* i.e. people.[1]) Thus the chieftain or lord of the tribe or clan or the king had a group of people, who used to be exclusively his followers and for whose protection he strived. The picture did not differ when it was transferred to the divine plane. As Eggeling rightly points out, "... the identification of the common people with a whole class of comparatively inferior deities would naturally suggest itself. Hence we also find the Maruts, the constant companions and helpmates of Indra, the divine ruler, employed in a similar sense."[2]

In the religious thought of India, as seen in the Puraṇic period, when the Vedic God Rudra gave place to Śiva, the fierce, boistrous and stormy *gaṇa* of the Vedic Maruts, with its destructive nature and having Rudra as its father, very well served as a model for the later *gaṇa-s* of Śiva, who are vividly described in the Purāṇas, as is noted already. Though the Puranic Śiva was a milder form of the Vedic Rudra, his *gaṇa-s* (who were not his sons but attendants) inherited many of the prominent characteristics of the Maruts. The Maruts were related to Rudra, being his sons. The *gaṇa-s* of Śiva also were closely çonnected with Śiva, some of them even enjoying the parental care and affection from Śiva and Pārvatī. However there was a difference- and a striking one indeed—in the god-head whom the changed *gaṇa*-served and waited upon. As Indra, the powerful God of the Ṛgvedic period, lost his importance in the Purānic period, the *gaṇa-s* instead of following him and waiting upon him, reverted to Śiva, who was the new form of their father Rudra.

Thus the concept of the singing and dancing, mighty and fierce *gaṇa* (or *gaṇa-s*), capable of causing menace any time, however being controlled by a powerful God, whose order the *gaṇa* (or *gaṇa-s*) had to follow, remained the same, from the Vedic to the Puranic times.

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1. Dange S.A., *Cultural Sources from the Veda*. Bombay, 1977, p.74.
2. *Śatapatha Brāhmaṇa* pt.I, *SBE* vol.12, Delhi, 1978 (1882), Introduction pp. XVII, XVIII.

Vaiśvānara—A Devotee of Śiva

In ancient times there was a very pretty small village named Narmapura on the bank of river Narmadā with holy water. There lived a virtuous celibate named Viśvānara. He had divine light over his face and had control over his senses; his heart was pure and was busy in self study. He was staunch devotee of Lord Śiva.

When he had completed the study of Veda and Vedāṅga during Brahmacaryāśrama then he desired to enter the practical field. Viśvānara thought to himself, "The life of a householder is the basis of the other three *āśramas* (stages of life). Gods, manes, human-beings and the animals and birds also take shelter of the householders. Bath, fire sacrifice and charity are parts of the essential duty of the householder. In this stage of life (*Āśrama*) there is no hindrance of chanting Śiva's name. Mind is restless by nature. The mind of the householder is generally bound with his wife. For the protection of the character, his wife is his armour. If I do not marry, if I remain in the disguise of a celebate owing to selfishness, obstinacy or worldly shame and evil thoughts come to my mind—continue coming, then of what use is that celebacy ? If a householder does not look at a woman with lustful eyes, is satisfied with his own wife and takes part in sexual pleasure only with his wife, he is only a celebate in spite of being a householder. He who, being free from love and malice, leads the life of a householder following the rules of conduct, that is better than even Vānaprastha. If a person gives up his home, tempted momentarily with the charm of renunciation and goes on thinking of his household affairs, he is not benefited with the fruit of sacrifice. The householder who does not beg from anyone for anything, remains happy in whatever condition God has placed him, is far better than those ascetics who beg for nothing except

the food, so I should accept the life of a householder.

Afterwards in an auspicious moment he married a noble girl suitable to him and began to lead his life according to the rules of a householder following the path of good conduct and meditating upon God. His wife's name was Sucișmatī. She did service to her husband considering him to be the symbol of God. Everyday Pañca Mahāyajña—the worship of God, deities, sages, manes and the guests was performed. The time of worship and the time for earning the livelihood of Viśvānara was fixed. His each work was inspired with religious thought. His wife helped him in his each work without any hitch. They were two bodies but one soul. Their life was happy. The love of God was filled in their heart. Thus several days passed.

Sucișmatī was very sad because she was not blessed with a child. One day she said to her husband about her wish for a child. An idea occured to him that Lord Śaṅkara ought to be worshipped for this purpose and assuring his wife he set out for Kāśī with this aim.

Kāśī is the eternal abode of Lord Śaṅkara. Visvānara's worries came to an end, the moment he reached Kāśī. The *saṁskāras* of hundreds of his births were purified. After bathing in the Ganges he worshipped and had the communion with the different Linga images of Lord Śaṅkara. After performing Yajña (sacrifice) he fed thousands of Brahmin ascetics. At last he made up his mind to worship Lord Vīreśvara. Till now many men and women have fulfilled their desires by worshipping Lord Vīreśvara. I must worship Him alone. By his service and worship, I will attain Him in the form of my son. Firmly resolving thus Viśvānara devoted himself to the worship of the Lord.

He worshipped Bhagavān (The Lord) for 13 months. Sometimes he ate only one time, sometimes eating whatever he got without asking for, he passed the day. Sometimes he drank milk, sometimes he ate fruit, sometimes he ate nothing. He passed on months eating everyday only a handful of *tila* (oil seed). He passed some months drinking only water and passed some months even without drinking water. Thus performing great

penance he passed 12 months. In the thirteenth month one day in the morning after bathing in the Ganges he came to worship the Lord (Bhagavān). When he looked at the idol, then in the centre of the idol a boy was seen. He seemed to be 8 years old. The whole of the body was smeared with ashes. The eyes were big. The lips were red. On the head he had yellow matted hair and smile over the face. He had boyish appearance. He had no clothes over his body. He was enchanting his heart by his playful smile. This boy was not simply a boy. He was apparently Lord Śaṅkara. Viśvānara fell on His feet recognizing his favourite God and bathed Him with water (tears) of his eyes. With horripilant body and overwhelming throat he offered prayers with folded hands and fell on His feet. Lord Śaṅkara said, "Ask for boon which you desire." Viśvānara said, "God ! you are omniscient. What is unknown to you ? At first I made a mistake by desiring at all, secondly you are asking me to beg for boon ! Begging is the symbol of poverty. Why are you inspiring me for it knowingly ?" Lord Śaṅkara said, "Your desire shall be fulfilled. The penance that you have observed in order to fulfil the desire of Suciṣmatī, is proper by all means. I will be born as your son in a way. My name will be Gṛhapati. *Agni* (fire) or Vaiśvānara." Saying this God disappeared and Viśvānara returned home repeating the name of Bhagavān (Lord) with great pleasure.

At the appointed time Suciṣmatī became pregnant. Viśvānara brought into effect all the *saṁskāras* according to *sāstras* (scriptures).

The day when the son was born, all the directions were filled with joy. The new born babe was given the name according to Śruti and (birth-ceremony) *Jātakarma Saṁskāra*. The babe was given the name of Gṛhapati. In the fifth year alongwith *Yajñopavīta-Saṁskāra* Kumar started the study of Veda. Studying the whole of the *śāstras* (scriptures) with all *aṅgas* and *upāṅgas* within the period of 3 years—when it is impossible to read them even literally within such a short span of time, Vaiśvānara returned to his father and he, with his humility, service, and forbearance, surprised not only his parents but all. The only

duty of the boy is—service to the parents, obedience to them and polite behaviour with all. Vaiśvānara was perfect in all this. He was ideal. Humility is a must alongwith learning. This is the combination of *Maṇi* (gem) and *Kañcana* (gold).

One day in course of his voyage Devarṣi Nārada came to Viśvānara's house in Narmapura. Sucismatī and Viśvānara welcomed him with love and pleasure. VaiśvānaraGṛhapatī came and bowed to his feet. Blessing and praising the boy before Viśvānara Devarṣi Nārada said, "Your married life is blessed. You are most fortunate that you are blessed with such an obedient son. For a son there is no other duty greater than this. For him, parents are the preceptor and God. Their service is his duty. The water washing their feet is the pilgrimage itself. For a son, father is the oversoul for him in this world. Mother is even greater than the father; for it is the duty of a mother to nourish the child in her womb for ten months and to look after the child in the childhood. One can not achieve that kind of holiness inspite of bathing in the Ganges as is possible by the touch of the ambrosia of the mother's feet. After renunciation son becomes an object of worship for the father but mother remains adorable for a son even undergoing renunciation. Both of you are blessed to have such a jewel like son." When Devarṣi Nārada said this, how pleased the parents would have been—who can even imagine of it ?

Devarṣi Nārada calling Vaiśvānara to him said, "Son ! Come and sit into my lap. I may just look at the characteristic marks of your body. By the permission of his parents and after saluting Devarṣi Nārada, Vaiśvānara sat into his lap with great humility. Devarṣi Nārada observed each and every characteristic mark of the body. He examined the palate, the tongue and even the teeth. After this, saluting Gaurī-Śaṅkara and Gaṇeśa, measured the boy with face standing towards the North from top to toe with cotton thread coloured with (Kumkuma) saffron. Afterwards he said—'O Viśvānara ! One whose body-measurement is one hundred eight times a finger's breadth is a *lokapāla*. Your son has the same attribute. There are all the thirty-two characteristic marks of a

noble person in his body. His five organs are large—both the eyes, chin, knee and the nose. Five organs are minute—the skin, hair, teeth, fingers, and the joints of the fingers. His three organs are small—Neck, thigh and the urinating organ. The vocal organ, the conscience, the navel—these three are solemn. Its six places are high—chest, stomach, mouth, forehead, shoulders and hands. Its seven places are red—both the hands, the corners of both the eyes, palate, tongue, lips, lowerlip and nail. Three places are wide—forehead, waist and chest. By these characteristic marks it is proved that this boy is a great man.' Devarṣi Nārada showed to his parents many other characteristic marks besides this due to which the extraordinary traits of this boy was proved. Hearing all this the joy of the parents knew no bounds. They wanted that Devarṣi should utter something more. Devarṣi also did not hide anything from his side.

Devarṣi at last said—'This boy has all the virtues, possesses all the characteristics. He is spotless as moon. Brahmā will not bear his company with you. The destiny being adverse, all virtues turn to be vice. At present he is running in his ninth year. In the 12th year the thunderbolt may cause his death. Saying this Devarṣi Nārada went away through the passage of the sky. The parents were shocked as if a thunderbolt had struck them. Vaiśvānara saw, 'My parents are becoming very sad'. He said with a smile—'Mother ! Why have both of you become so frightened ? As long as I will keep the dust of your feet over may head, death (*kāla*) cannot even touch me—nothing to talk of (*vajra*) thunderbolt. My venerable beloved ! I promise that if I am your son, I will perform such deed as the thunderbolt and death both will get frightened from me. I will worship God Mṛtyuñjaya. He is the *Kāla* (death) of *kāla*, nothing is impossible by his blessing'. Vaiśvānara's speech was nothing but the shower of nectar itself. The parent's heart was pacified. Their joys knew no bounds. They said, "Lord Śiva is very compassionate. He has saved many not one. He sucked and suspended in his own throat the destructive poison. The fire by which all the three worlds would have been reduced to ashes—Lord Śaṅkara being compassionate drank that

fire ! Who else can be more generous than Him ? Go, you should go to His shelter alone. His worship alone is the perfection of life." Vaiśvānara bowed to his parents gave them assurance and having gone round the parents he set out on journey to Kāśī.

Vaiśvānara's heart was puffed up with joy by the very sight of Kāśī. Having a dip into the Ganges on Maṇikarṇikāghat had a glimpse (*darśana*) of Viśveśvara—so attractive, so charming a sight ! As if Parmānanda (Bliss) had manifested itself in the form of that Liṅga. Vaiśvānara thought—I am blessed, by having a glimpse (*darśana*) of Śaṅkara, the essence of the three worlds. I am very fortunate as my Lord has been gracious enough to reveal Himself before me. Devarṣi Nārada did a great mercy to me as a result of which I have been benefited thus in life. Now I am satisfied ? Vaiśvānara was overwhelmed with the feeling of joy.

God alone knows the secret of the devotion to God. The creature, having a little knowledge, can not even imagine of a drop of the infinite ocean of love. That is why compassionate God appears in disguise of a devotee. Devotees are never separate from God. Whether God manifesting in the heart of the devotee performs himself the sport of love or in the guise of a devotee—both mean the same. To-day Śaṅkara is adorning the embelishment of the devotees for the welfare of the creatures. For Him it is only a sport; but for the creatures it is a nice ideal of devotion and worship, walking on this path who can not achieve his benediction.

Vaiśvānara placed Śiva Liṅga in an auspicious moment. He adopted the difficult rules of the worship. Everyday pouring water over Śiva's idol filled in one hundred eight pitchers, offering the garland made from one thousand eight blue lotus flowers, passing one day in a week eating only the roots and edible tuber for a period of six months, eating dry leaves for one month, living only on water for six months and only on air for six months. Chanting God's name, worshipping, recitation of divine mantras, continuous remembrance of God Śaṅkara. Innocent heart filled with the feeling of devotion. Sometimes meditation upon divine image of Śaṅkara—Camphor white, adorned with ashes, and

surrounded with the serpent, sometimes prayer to Śaṅkara with excessive joy and heart full of generosity. Two years passed just like twinkling of an eye. The days of pleasure, the fortunate days passed away speedily unnoticed. One day when Vaiśvānara was running in his 12th year, Indra (the king of gods) with thunderbolt (*Vajra*) in his hand appeared in order to prove the truth of the words spoken by Nārada. He said—'Vaiśvānara, I am pleased with your performance of penance with great faith. Tell me the desire that you have in your heart. I will surely fulfil it. Vaiśvānara said in the most submissive tone—'Devendra (king of gods) ! I know you, you can do everything; but my lord is god Śaṅkara alone, I can not accept any boon from anyone else except Him'. Indra said—'O boy ! Why do you act as a fool ? Śaṅkara has no identity different from me. I am the Lord of the gods. Ask for anything you desire.' Vaiśvānara said—'Indra ! Your conduct is not concealed from anyone. I can not beg for a boon from anyone except Śaṅkara.' Indra's face became red with anger. He threatened Vaiśvānara with the thunderbolt held in his hand. Seeing the dreadful form of the thunderbolt from which fire flames were rising, Vaiśvānara, as if, reached the state of unconsciousness. Exactly on the occasion God Gaurī Śaṅkara manifested and brought Vaiśvānara back to consciousness by the nectar like touch of his lotus hand and said—'O son ! You may achieve benediction ! Rise, Rise; just look, who is standing before you ?' Hearing that speech sweet like nectar, Vaiśvānara opened his eyes and saw that God Śaṅkara effulgent like crores of Suns stood before him, having an eye over his forehead and blue neck, mother of the world goddess Pārvatī sitting on His left. The rays of moon in the matted hair on Śaṅkara's head were showering joy. The Lord had covered his camphor white body with elephant's skin and it was adorned with ornaments of serpents. With the upthrust of joy Vaiśvānara was overwhelmed. He rejoiced having the hair standing on end. His voice choked despite the desire to speak. Vaiśvānara stood motionless like a statue. He was lost in himself. Neither salutation, nor eulogy (*stotra*) nor any prayer. 'Gaurī Śaṅkara' on one side and

Vaiśvānara on the other ! Vaiśvānara was wonder struck. Lord Śaṅkara was smiling.

Lord Śaṅkara broke the silence. He said—'Boy Vaiśvānara ! Were you frightened of seeing the thunderbolt of Indra ? Do not get alarmed, it was I who, disguised as Indra, wanted to test you. Those who are my devotees, are verily my own form, and you; you are already my own identity. Thunderbolt of Indra (*vajra*) or Yamarāja (god of death) can not in the least do any harm to my devotees. I can fulfil whatever desire you have. I confer upon you the status of *Agni* (fire). You will become the mouth of the entire world of gods. All the gods can receive their respective offerings made to them only through you alone. The body of the entire creatures will become your abode. Indra is the Lord of the East direction and Yamarāja the Lord of the South. You will reside like Dikpāla between these two. You have become the lord of the South-East side of the universe from today. Boarding the plane (Vimān) alongwith your parents, go to the abode of Fire and act according to your rank.' The moment, Lord Śaṅkara spoke these words the near and dear ones and the parents of Vaiśvānara presented themselves there. Vaisvānara alongwith all present there bowing before the feet of Lord Śaṅkara, set out for his abode and Lord Śaṅkara merged into the same Liṅga which Vaiśvānara used to worship. Lord Śaṅkara Himself has sung the great glory of that Liṅga.



Believe and resolve that this time you have come to the world, assuming the human form, because you will assuredly obtain in this very life freedom from bodily bondage, which is born of Ignorance. It is due to Ignorance that you have been wandering uptil now from beginningless time. Now, you will no more wander; no more proceed in a desultory manner.

—Hanumanprasad Poddar



Two Forms of Śakti—Tripura Sundarī and Kālī

Just as *mantras* are symbols of *Śakti* on the plane of sound, so also Yantras are diagrammatic presentations of the Divinity. Different forms of the Devatā are represented by different Yantras. One of the most well known of these, and perhaps the greatest, is the Śrī Yantra, representing Śakti in Her creative aspect and setting forth Her evolution into cosmos, through lines, curves and dots. The Yantra is the body of the Mantra, just as Mantra is that of the Divinity, and the same power which manifests to the ear in the Mantra is represented in the Yantra by lines and curves. Just as Mantra is not simply a combination of meaningless sounds but Śakti as sound, so too, to the mind of the worshipper, the Yantra appears to be the Divinity expressing Herself as the cosmos. The object of worshipping it, is to attain union with Śakti as mind and matter and finally as Supreme Consciousness which is at the back of both. Through the Yantra the worshipper is able to realize the whole universe as divine, and the lines and dashes that compose it are no longer so many material objects in his eyes, but the living body of the divinity as expressed in the cosmos.

The Mantras and Yantras are rather subtle and complicated symbols of Śakti. It requires considerable intellectual culture and spiritual insight to understand and appreciate their true significance, although in practical spiritual life conviction derived from faith will entitle one to use them with great effect even in the absence of much theoretical knowledge. A more concrete representation of Śakti, more appealing to the imagination than sounds and diagrams, consists in the grand suggestive forms in which she is conceived for devotional purposes—forms which are not mere creations of human imagination, but which have an objective existence in the thought of the Supreme and have been

manifest to the spiritual vision of purified worshippers (Upāsakas) in all stages. We shall speak here of two of the most well-known of these forms—of Śakti conceived of as Tripura Sundarī and as Kālī. The first conception relates to Śakti in Her creative aspect. Mother Tripura Sundarī is, therefore, represented in the form of a benign lady of ideal beauty. In the Ocean of Eternal Life *(Amṛtārṇava)* in the Island of Gems (Maṇi Dvīpa) symbolising the Bindu or the metaphysical point, in a Garden flooded with the fragrance of blooming celestial trees like Nīpa, Mālatī, Campaka, Pārijāta, etc.etc., inhabited by countless black bees and warbling birds, is the Mother's abode of Cintāmaṇi (wish-yielding gems). There, underneath a jewelled Maṇḍapa is a golden throne, and the Mother is seated on two inert male bodies stretched on that throne. The upper one of white colour, alive and with eyes open, is Sakala Śiva (Śiva with attributes). He is alive because He is associated with power, inert because it is power alone that forms the active principle of creation, and white because he is consciousness and illumination (Prakāśa). The other male figure, lifeless (Śava) and of slightly dark complexion, is Niṣkala Śiva (Śiva without attributes). His special complexion indicates colourlessness (vivarṇa), while His figure as a whole is a pictorial representation of the Śākta doctrine that Śiva is powerless without Śakti.

The second conception, we refer to that of Kālī, symbolises Śakti as the Destroyer. She is represented as a dark coloured female figure of formidable appearance, with lolling tongue, rolling eyes and dishevelled hair. She has four hands, with one of which she is giving boons and with another protection, while in the other two she holds a sword and a severed human head. She too stands on the body of Śiva, inert like a corpse (Śava), for it is not He but she, His Śakti, that is taking back the world into Her being. She is naked to indicate that she is now without Her veil of *Māyā* (Āvaraṇa) which she assumes in the process of creation and differentiation. Her only adornment consists of a garland of human heads which are popularly regarded as the heads of slain demons, but esoterically interpreted as the fifty-six letters of the

alphabet, which as well as the universe of which they are the seed-Mantras, are not taken into Her being. The whole scene is laid in the cremation ground with jackals and carrion birds pecking at human flesh; for the cremation ground is a symbol of cosmic dissolution. The Mother who seems so terrible in this guise to an ordinary individual appears to Her devotee as his benign Saviour who grants liberation after having destroyed his gross and subtle bodies.

The symbolic representation of Śakti as a woman has often raised a good deal of criticism from theists who are convinced of the masculine nature of God. In Sir John Woodroffe's words, a critic of this school once described Śāktism as "a worthless system, a mere feminisation of orthodox Vedānta—a doctrine teaching the primacy of the female and thus fit only for 'suffragist monists,". God as the absolute is neither male nor female nor neuter in the sense automists and sociologists use the terms, but 'God is Mother to the Sādhaka (of the Śākta school) who worships Her lotus feet, the dust of which are millions of universes.' Says the Devī in Devī Bhāgavata, "That Male (Puruṣa) and myself are ever the same...... The Puruṣa is what I am, I am what the Puruṣa is.....O Aja, for the purpose of creation the difference arises at the time of creation. It is only the difference between the seen and the unseen. At the time of dissolution I am neither male nor female nor neuter. The difference is imagined only at the time of creation." According to Śākta scriptures, it is Śakti only that manifests in the universe both as the male and female principles, but they symbolically consider Śakti in Her creative aspect as the female, because it is the productive principle. On the basis of our worldly experience, the Śāktas have conceived of the Supreme Being as the Divine Mother, for like the human mother She is the more direct and active agent in the production and nourishment of the world -child. They,therefore,look upon all women as symbolic of the Divine Mother in a special sense. As the Caṇḍi says in a prayer addressed to the Mother, "O Mother, Thou art all knowledge, Thou art manifest as all women in the world."

Rightly was it, therefore, given to a woman, the daughter of Sage Aṁbhṛṇa to be the Ṛṣi through whom was revealed the famous Devī Sūkta of the Ṛgveda which speaks of the glory of the Mother: "I am the Sovereign Queen, the Treasure of all treasures; the chief of all objects of worhsip, whose all-pervading Self all Devas manifests, whose birth place is in the midst of the Causal Waters; who breathing forth gives form to all created worlds and yet extends beyond them; so vast am I in greatness."



Remember: Even though the worldly ties are transitory and imaginary, yet so long as you are attached to them your conscious and subconscious desires will not be obliterated. So long as these desires persist evil deeds will continue to be perpetrated by you: and so long as they continue to be perpetrated by you, happiness will never reveal its face to you.

—Hanumanprasad Poddar

After reading the sacred books, after listening to the great souls and after thinking over I have formed a firm opinion that there is no importance of the special circumstances, but there is importance of the right use of the circumstances you are placed in.

—Swami Ramsukhdas

Selfishness is petty-mindedness. Enjoyment increases selfishness and selfish nature. It is the root-cause for human sufferings. Real spiritual progress starts in selfless service. Serve the *sādhus, saṁnyāsīs, bhaktas* and poor sick persons with feeling, divine love and devotion. Feel that the Lord is seated in the hearts of all.

—Sivananda

No special circumstances but right use of circumstances you are placed



Serve Sick

Though One, He is called by Three names

This One God is known by the three names of Brahmā, Viṣṇu and Maheśa. The Viṣṇupurāṇa says—

सृष्टिस्थित्यन्तकरणीं ब्रह्माविष्णुशिवाभिधाम् ।
स संज्ञां याति भगवानेक एव जनार्दनः ॥

'Lord Janārdana, though essentially one, assumes the name of Brahmā at the time of creation of this universe, that of Viṣṇu while maintaining it, and that of Śiva while destroying it.'

We find the same idea echoed in the *Bṛhannāradīya* Purāṇa—

नारायणोऽक्षरोऽनन्तः सर्वव्यापी निरञ्जनः ।
तेनेदमखिलं व्याप्तं जगत् स्थावरजङ्गमम् ॥
तमादिदेवमजरं केचिदाहुः शिवाभिधम् ।
केचिद्विष्णुं सदा सत्यं ब्रह्माणं केचिदूचिरे ॥

'Nārāyaṇa is imperishable, infinite, omnipresent and untainted by *Māyā*. He pervades the whole creation consisting of sentient and insentient beings. That ever young, primeval deity is called by some by the name of Śiva, by others by the name of Viṣṇu, who is always existent, and by still others by the name of Brahmā.'

In the *Śiva-Purāṇa* as well Lord Maheśvara says—

त्रिधा भिन्नो ह्यहं विष्णो ब्रह्मविष्णुहराख्यया ।
सर्गरक्षालयगुणैर्निष्कलोऽयं सदा हरे ॥
अहं भवानजश्चैव रुद्रोऽयं यो भविष्यति ।
एकं रूपं न भेदोऽस्ति भेदे च बन्धनं भवेत् ॥

'O Viṣṇu although in reality I am always undifferentiated, I have to assume three different appellations, viz., Brahmā, Viṣṇu and Śiva, while discharging the function of creation, maintenance and dissolution (of the universe) respectively. Yourself, Brahmā who is with us at present, Myself, and Rudra who is still to come are all one. There is no difference between us all. Differentiation

entails bondage.'

In Śrīmad Bhāgavata Śrī Bhagavān says—

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम्।
आत्मेश्वर उपद्रष्टा च स्वयंदृगविशेषणः॥
आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज।
सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम्॥

'Brahmā,Śarva (Śiva) and Myself are the ultimate cause of this universe. We are the Univesal Soul, the Lord of all, the Spectator, self-seeing and unqualified. O Brāhmaṇa, after penetrating My own *Māyā* which consists of the three Guṇas (attributes), I assume three different epithets according as I create, maintain or dissolve the universe.'

Hence it is a mistake to regard Brahmā, Viṣṇu and Śiva as different from one another. They are the appellations of one and the same God.

The Śiva Purāṇa further says—

शिवो महेश्वरश्चैव रुद्रो विष्णुः पितामहः।
संसारवैद्यः सर्वज्ञः परमात्मेति मुख्यतः॥
नामाष्टकमिदं नित्यं शिवस्य प्रतिपादकम्॥

Śiva, Maheśvara, Rudra, Viṣṇu, *Pitāmaha* (the primeval Father), *Saṁsāra-Vaidya* (the Healer of the World), *Sarvajña* (omniscient) and *Paramātmā* (the Supreme Soul), these eight names particularly refer to Lord Śiva.

It is, therefore, clear that '*oṁ namo bhagavate Vāsudevāya*; *oṁ namo Nārāyaṇāya, oṁ namaḥ Śivāya, Śrī Rāmāya namaḥ* and *Śrī Kṛṣṇaya namaḥ*' all these formulas are salutations of one and the same deity.



Realizing Lord's causeless grace and love for oneself one should always remain cheerful.

—Jayadayal Goyandka

The Picture of Śrī Lalitā in the Sahasranāma

I

It hath been said: 'thou shalt not commit adultery.' But I say unto you that whosoever looketh on a woman to lust after her hath already committed adultery with her in his heart." said Christ. Is this the sole limit of morality, the sublimity of all true love and the supreme consummation of sex ?

It outlines only one bank of the stream of true love, in which it can contain itself, a bank over which it does not overflow. What is the other bank inside which it can exceed itself and attain infinity? Is it true love, love at all which can contain itself in limits? What about that love which ceases to be merely a stream or a river and assumes the vast proportions of a sea or an ocean? Can that be true love, which, abundant as a sea, overflows into other women than one's own devoted wife?

True love is possible only when one is blessed with a spouse who can fill his being and fill it so entirely that he does not feel either the need or the possibility 'to look after another woman to lust after her.' It is false love if it overflows into other women in the name of abundance or truth of love.

'In the enchanting glow of her smile lies captivated the mind of the vanquisher of cupid himself'.

II

'In the glorious moonlight of her love is the whole universe cradled.'

'She is the crowned queen of Kāmeśa, gracefully acknowledging the grateful homage of love men pay to her'.

'Gentle-gaited as the swan, she is the spring of all grace and beauty'.

'Hurling darts of passion with her looks, she is the coveted

prize of the fullness of love.'

'She is lively, she gives delight, she is full of charm and lustre.'

'She is the very essence of all we enjoy, the very substance of all our strivings.'

'The supreme joy of Brahma and others is but a merely fraction of her ecstatic bliss.'

× × × ×

'Seated in His lap, she holds the victor of love himself in the captivity of her charms?'

'She is devoted wife of Sadāśiva, passionately attached to his love.'

A family-woman of unimpeachable honour, uncontested possessor of all virtues, and the jealous gaurdian of all sacred tradition, she fulfils the worthy ends of man's life— Dharma, Arth, Kāma and Mokṣa.

'She is the beloved house-wife of Śaṅkara, the life—artery of Kāmeśvara, and the very half-body of Śrīkaṇṭha, Śiva and Śakti indentified in one.'

× × × ×

'She is the blessed mother, the sovereign queen mounted on the back of the lion, the goddess sprung from the altar-fire of spiritual consciousness to fulfil the divine purpose !'

'She rains showers of nectar on men consumed in the fire of birth and death.'

'She is the deity worshipped with the offerings of the spirit, the priceless pearl contained in the shell of scriptures'.

'The Vedas are but the expression of her commands'.

'She (the possession of her) is that blessed state transcending the peace proclaimed in the Upaniṣads.'

'The dust of her feet has reddened the hair on the forehead of the Śrutis as they bow to her.'

'The Blessed Lalitā, the Mother!'

× × × ×

Can any man think of his own dear wife in such significant terms ? If he is really fortunate, what more is there for him to wish for in his life! Blessed Kāmeśvarī,she really becomes to him.They

both constitute the inseparable divine pair, Ardhanārīśvara (the indivisible halves of the human whole). True love fulfils here alone. All earthly lust becomes heavenly love. Kāma transforms into *Prema*, matter evolves into spirit itself.

'Oh let that blessed pair be happy and secure for ever!'

III

What is the picture of Lalitā so colourfully painted in the sahasranāma indicative of her! What is its special significance in spiritual life?

Śrī Lalitā is the counterpart of Śrī Kṛṣṇa; she has the same spiritual significance for the male as Śrī Kṛṣṇa for the female. In the one it is the sublimation of woman, as in the other it is that of man. In both it is the transcendence of sex through the twofold process of consecration and sublimation. The impetuosity and infatuation of Kāma are transferred from the earthly woman or man to the divine sex, where it reaches its acme, dissolves into the infinity of true love, and attains sexlessness and spirituality. Sex is transferred to the divine by consecration and devotion, by *Tatparatā* and *Parākāṣṭhā;* it is *Samarpaṇa* and *Tanmayatā.*

Lalitā is Kāmeśvarī;
Kṛṣṇa is Madanagopāla!



Resolve: None, or no incident, in this world can make me hopeless and sad, for God who is my supreme well wisher and friend is naturally engaged in my good. And when the almighty Lord, who is everywhere present, is engaged in that work, there should be no place for doubt about success, and no scope for despair and dejection.

—Hanumanprasad Poddar

The fault finder should be held in high esteen like one's own preceptor so that he may feel encouraged to point out our faults in future.

—Jayadayal Goyandka

Viṣṇu and Śiva are Really One

—Pandit Bhawani Shanker

Hindu scriptures postulate only one Absolute *Brahma* or Maheśvara (Logos) called *ekamevādvitīyam* (one without a second). It is described as the source and root of all manifestation. The Trinity or *Trimūrti* and other lower Devas manifesting in course of evolution are but different aspects of the one *Brahma* and never separate from, or independent of, it. There is no multiplicity of independent gods in Hinduism. But it cannot be denied that many Hindus in these days make distinction between Viṣṇu and Śiva and even go the length of creating antagonism between the two. Such erroneous belief in the past led to unfortunate strife between the followers of the two sects, which led many to lose faith in God altogether.

Viṣṇu and Śiva are really one and the same when viewed from the standpoint of the first root cause of manifestation which is the only Existence. For the purpose of manifestation, however, It assumes two aspects for performing different functions and when so considered appears as two, while still remaining one and indivisible in essence. Their functions are complementary and not opposed to each other. Many people, not comprehending the true attribute and function of Śiva, entertain wrong notions about Him. The function of Śiva, being chiefly concerned with the *Nivṛtti-mārga* or the path of liberation, is sacred, high and mysterious.

Brahma when engaged in the work of evolution is called Brahmā. When doing the work of supporting and maintaining this evolution, It is called Viṣṇu. And lastly, when intent on effecting union of the human soul with the Supreme Spirit, It is known as Śiva. Thus Brahmā and Viṣṇu are the lords of *Pravṛtti-mārga,* while Śiva presides over *Nivṛtti-mārga*. Thus one and the same Brahma

is called Viṣṇu as well as Śiva because of the difference in function. This can be easily understood by the analogy of a high government official combining different designations according to nature of work. In the *Pravṛtti-mārga* over which Viṣṇu presides wealth, health, riches, progeny, etc., etc., are sought for. These are obtained by performing sacrifices or *Yajña*, which is necessary in this path. He is,therefore,called *Yajña-puruṣa* and His consort is Lakṣmī, the bestower of wealth. When owing to prevalence of gross selfishness and the spirit of self-aggrandisement confusion and chaos caused by non-performance of sacrifices reign in the world, He incarnates Himself to establish equilibrium. This is an act of *Yajña* or great sacrifice for Him. In this way the work of Viṣṇu becomes *Prakāśa* or manifest to humanity. When an aspirant has discharged all the duties of the outward path known as Pravṛtti-mārga and has learnt its lessons, he becomes fitted to tread the path of liberation. And then it is Śiva who by imparting *Jñāna* (divine knowledge), yoga and devotion will ensure for him freedom from the bond of the threefold qualities of matter and lead him to be the abode of Brahma. Thus Śiva is the ideal *Jīvanmukta* or liberated spirit who imparts the divine light to the devotee, thus attuning human monad (microcosm) to the universal Oversoul (macrocosm). Śiva is, therefore, universal *Guru* and His great function is to enable worthy aspirants by means of initiation to become *Jīvanamuktas* (liberated souls while in body). In this path of liberation renunciation of sensual gratification plays the most important part and hence Śiva is the ideal *Tyāgī* (renouncer), having denied Himself all comforts of the world. He is the Lord of renunciation *(Tyāgarāja)*. He wears only a small loin-cloth of tiger-skin, as the sky itself is His wearing apparel. The dreadful serpent adorns His bosom and head as a garland. It represents the awakening of lower *Kuṇḍalinī* (spiritual power latent in man and coiled like a serpent) as also its upward ascent to join its upper counterpart situated in the brain centre of the forehead. Śiva discards fragrant flowers, preferring flowers of poisonous plants such as *Dhatūra* (the white thorn-apple) Āka, etc., etc., seeing that yogika power transforms even poison into

nectar. Instead of anointing His body with scent He besmares it with ashes, which testifies to the fact that all passional cravings have been burnt by the fire of Yoga and reduced to ashes or nothingness. In place of a metallic bowl He keeps a bowl of human skull suggesting that He resides in the thousand-petalled lotus situateed in the brain where He should be approached by performance of proper practices. Whenever any form or body in course of time gets exhausted of its power, having worked out its purpose, and becomes unfit to be the vehicle of further work then Śiva destroys the form and out of it reconstructs another suitable form to carry out a higher mission. Thus we find that bones, human skulls, skins, etc., etc., of dead bodies, which are connected with death itself, are not adherrent to Śiva but are welcome to Him. For death itself truly speaking, is not destruction but regeneration, since it gives birth to higher forms of life. Hence death is only transformation. We can, therefore, understand Śiva making the cremation-ground His abode. Śiva again is the deity presiding over *Ahaṁkāra* or the egoism in man. When a spiritual aspirant with a view to following the part of *Nivṛtti* presided over by Śiva renounces all sensual enjoyments and all selfish pursuits, he is said to have surrendered his *Ahaṁkāra* to Śiva. Such a surrender is symbolised by what is known as "offering of the head" because the head may be said to represent the *Ahaṁkāra* in man. This explains the fact of Śiva being adorned with a garland of human heads *(Muṇḍamālā)* Thus, after the spiritual aspirant has surrendered his personality all his actions are guided by Śiva and he becomes a mere instrument in His hands.

Śiva does not drive in any costly vehicle, but rides on a bull. He is thus the well-wisher not only of mankind but of the animal worlds also. In the scriptures *Dharma* is symbolised by *Vṛṣabha* or bull and Śiva has been described as the expounder of Dharma. Śiva through His *Śakti* (energy), *Annapūrṇā* (Goddess of plenty) is the giver of food to all, but is Himself a beggar. That shows his utter renunciation, humility and selflessness. Śiva is also known as *Āśutoṣa* or one whose heart easily melts in compassion for

suffering humanity. His sympathy indeed extends to all, for among His attendants we find *Bhūtas* (evil spirits), *Pretas* (ghosts), *Piśacas* (genii), representing the lowest grades of beings of the nether world, as also deformed creatures such as the lame, the maimed, etc., etc., who are shunned because of their wretched condition. Śiva's favourite abode lies in mountains and forests. His food consists mostly of herbs, roots, and fruits found there, the products of nature. Thus Śiva's life is one of utter simplicity, naturalness and renunciation. The path of liberation requires its follower to be completely free from the taint of any *Kāma* or passional desire, and to emphasise this fact Śiva destroyed *Kāma* and is known as the destroyer of *Kāmadeva* or Cupid. He is not swayed by passions though His consort, the most beautiful Pārvatī, remains seated on His lap. Śiva thus teaches us the supreme lesson of superiority, namely, that to obtain mastery over one's passions we must remain unmoved even when surrounded by objects of sensual gratification. So Śiva makes no difference between nectar and deadly poison. On the occasion of *Samudra Manthana* or the churning of the oceans it was He Who swallowed the poison that was churned out so that He might save the world. It is this poison which adorns Śiva's neck with its bluish taint.

Śiva as the Lord of Nivṛtti-mārga confers upon the spiritual aspirant the exalted state of a *Jīvanmukta*, i.e., one who is liberated while remaining in the body. An aspirant is said to have attained this stage only when he is able to overcome or cross the tremendous barrior of cosmic darkness or ignorance, that is the product of *Māyā* or *Avidyā* (nescience). In order to achieve this the aspirant has to come under the influence of the cosmic power of light existing beyond the darkness of *Avidyā*. In other words, it is only through the help and guidance of the Divine Light that an aspirant can cross the great barrier of *Māyā* and attain Brahma. This Divine Light is the light of Śiva's *Śakti* or consort-Umā. But it is only through the grace of Śiva that the aspirant is able to reach this Divine Light which is denied to the unworthy. Thus, though Śiva is *Āśutoṣa* or easily pleased, and is the liberal

dispenser of boons even to the unworthy, yet He is very strict in imparting the Divine Light or illumination (Rājavidyā), which is received by those alone who are found supremely pure when examined under the searchlight of Śiva's third eye. The impure cannot pass this test and none can deceive Him in this respect.

Beyond the plane of Māyic (cosmic ignorance or darkness called *Mahāsuṣupti* Śrī Kṛṣṇa sings life's eternal song on the Divine Flute, radiating *Ānanda* or Bliss all round. The Bhagavadgītā in its extant form is only a fragment of that divine song. Only those who are able to reach beyond the state of *Mahāsuṣupti* (great cosmic ignorance and darkness) can listen to this song celestial. But this super-exalted state of consciousness is never reached except with the help and grace of Śiva, the universal *Guru* or initiator, and His consort, Umā also known as *Mahāvidyā* (great cosmic illumination and light of wisdom). Thus it is Śiva's function to impart the *Tāraka* mantra (or the Divine Force of sound that liberates man) to worthy disciples in order to enable them to cross the limit set by *Avidyā-Māyā* (cosmic ignorance of darkness). Another name of Śiva is *Mṛtyuñjaya* or the Conqueror of Death. The meaning of this is that Śiva by means of *Vidyā-Śakti* (Divine Light) effects the destruction of *Avidyā* existing in the devotee and frees him from the grip of the spiritual death that it has brought about. Śiva normally functions in His super-spiritual consciousness, technically known as the *Turīya* state of consciousness, extending beyond the three earlier stages of consciousness—*Jāgrat* (waking), *Svapna* (dreaming) and *Suṣupti* (dreamless state). Hence this *Turīya* or fourth stage of consciousness constitutes Śiva's body.

Besides the manifestations of Śiva mentioned before there are other six forms of manifestation also, viz., (1) *Jñāna-Śakti* (Power of wisdom), (2) *Iccha-Śakti* (power of will), (3) *Kriyā-Śakti* (power of activity), (4) *Mātrikā-Śakti* (power of residing in the mantra-sound), (5) *Kuṇḍalinī-Śakti* (the serpentine power latent in man requiring to be awakend by the *Guru*)and (6) *Parā-Śakti* (the great supreme force of power).

Now as to the relation of Śrī Kṛṣṇa (as an incarnation of Mahāviṣṇu) and Śiva in regard to the spiritual advancement of an aspirant following the *Nivṛtti-mārga* (path of liberation) in which *Guru* and *Iṣṭa* (the Supreme Goal) occupy the foremost place. Śiva as the universal *Guru* resides in the thousand petalled lotus centre in the forehead, for we find in the *Yoga-sūtras* the statement that "inside the forehead the great Guru can be seen"; while the Lord Śrī Kṛṣṇa resides in the region of the heart. Without being blessed with the initiation into the mysteries of Śiva none can attain Lord Śrī Kṛṣṇa. Even Śrī Kṛṣṇa Himself in order to obtain such initiation had to go to the Himalayas from Dvārakā and thereafter had to practise austerities in order to obtain Śiva's grace as well as that of His consort, Umā. This is related in the beginning of the *Anuśāsana Parva* of the *Mahābhārata.* The penance of the Lord Śrī Kṛṣṇa was meant to impart a lesson to the world that He and Śiva are one, and that none can obtain Him without first obtaining the grace of Lord Śiva and His consort (Divine Light), and to prove this He Himself performed *tapas* to obtain their grace.

यौ तौ शङ्खकपालभूषितकरौ हारास्थिमालाधरौ ।
देवौ द्वारवतीश्मशाननिलयौ नागारिगोवाहनौ ॥
द्वित्र्यक्षौ बलिदक्षयज्ञमथनौ श्रीशैलजावल्लभौ ।
पापं मे हरतां सदा हरिहरौ श्रीवत्सगङ्गाधरौ ॥
शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।
यथा शिवमयो विष्णुः सर्वं विष्णुमयं जगत् ॥

'One holds in His hand a conch, the other a human head; one has a necklace of pearls, the other a wreath of bones; one has his abode in Dvārakā, the other on the cremation ground; one rides on Garuḍa, the other on a bull; one has two eyes, the other three; one destroyed the *Yajña* of Bali, the other that of Dakṣa; one is the Lord of Lakṣmī (Goddess of wealth), the other is the Lord of the daughter of *Himavat;* one wears the jewel known as Śrīvatsa, **while the other bears the Ganges on His head; may such Hari (Śrī Kṛṣṇa) and Hara (Śiva) wipe off my sins. In the heart of**

Śiva resides Viṣṇu while in the heart of Viṣṇu resides Śiva. Thus Viṣṇu is being pervaded by Śiva and pervades the whole world.'



Remember: He who depends on the benign grace of the Lord, ever experiences Supreme Bliss through His grace. Really speaking, there is no happiness in any worldly object or situation,—it is nothing but a phantom of happiness, the other aspect of the opposite object and situation that are about to present themselves. Nay, it can even be termed as a prelude to sorrow.

—Hanumanprasad Poddar

While going to bed one should remember the divine Name and aspect so that even the duration of sleep should not be wasted. In order to make use of that duration for spiritual progress one should dismiss from one's mind all worldly desires and should sleep reflecting on the divine Name and aspect, virtues, glory and character.

—Jayadayal Goyandka

All are free in achieving emancipation. If you serve others with the things you possess without regarding them as your own, you will attain emancipation. But if you serve by thinking the things as your own and get comfort from them, it will be a bondage.

—Swami Ramsukhdas

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥

As one who eats (food) feels satisfied, gets nourishment and relief from hunger with every morsel, (similarly) in him who has resigned himself to the Lord, devotion, realization of the supreme Lord and aversion to other objects—all the three appear at once.

(Śrīmad Bhāgavata XI.ii.42)

Lord Śiva

—*A.B. Rao*

Lord Śiva, also adorned as Mahādeva, the great Lord of the lords (gods) is the Almighty God, omnipresent (present everywhere), omniscient (knows everythig) and omnipotent (can do anything.)

According to Śaiva Āgamas, there are in south India five *kṣetras,* in which the Śivaliṅgas are worshipped as manifestations of each one of the five elements. They are as follows—

1. Pṛthvī (earth)	Kāñcīpuraṁ
2. Āp (water)	Jambukeśvaraṁ (Tirucirapalli)
3. Tejasa (fire)	Aruṇācaleśvara (Tiruvannamalai)
4. Vāyu (wind)	Kālahastī
5. Ākāśa (sky)	Naṭarāja (Cidambaram)

The above five are also called as '*Pañca liṅga kṣetras*.' '*Oṁ Namaḥ Śivāya*' is a great mantra by itself and should be repeated as many times to attain bliss and peace of mind. There is also the *mahāmṛtyuñjaya mantra* * which is equally potent meaningful. It goes as follows—

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्द्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

The meaning of this great *Mantra:* We worship the three eyed one (Lord Śiva) who is fragrant and who nourished well all beings; may He liberate us from death for the sake of immortality, even as the cucumber is severed from its bondage (to the creeper).

* The real Mahāmṛtuñjaya Mantra runs thus—
Oṁ Hauṁ Jūṁ saḥ bhūrbhuvaḥ svaḥ tryambakaṁ yajāmahe sugandhiṁ puṣṭi vardhanaṁ. Urvārukamiva bandhanānmṛtyormukṣīya māmṛtāt, bhūrbhuvaḥ svaroṁ Jūṁ saḥ hauṁ oṁ.

Repeating of this great *Mantra* at least eleven or preferably 108 times (one mālā) will do immense good to the devotee.

And finally may the chief of gods, the Lord of all, the Destroyer of the universe, the omnipresent Śiva, the moon-like Śaṅkara, ever protect us and bless us all.



"It is not so that I was not in the past nor is it that you and these kings were not in the past nor is it that all of us will not be again in future." (Gītā II.12) viz., you, I and these kings live incessantly; only the bodies die. We don't die with the body. If we respect God's preaching and our own experience, we can be relieved of the worldly distresses immediately.

—Swami Ramsukhdas

Resolve: I shall never commit any act, which will not be the cause of pleasure to the Lord. I shall ever do what is pleasant to Him, with the object of rendering service to Him. I shall ever crave for such deeds only as will bring happiness to God, and all beings of this world, who are His manifested forms.

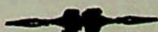
—Hanumanprasad Poddar

Through the grace of God be unified in thought, purpose and understanding and inspired to right action for the good of all mankind. Rise above the grooves of selfishness. Free yourself from all forms of narrow-mindedness. Dedicate yourself to the ideals of truth, love and purity. Serve your fellow-beings. This is the way to supreme blessedness.

—Sivananda

One should not make one's living expensive. The living of sages and the saints was not expensive. An expensive living makes one slave to money and other people which obliges one to commit sins and makes one wander from door to door.

—Jayadayal Goyandka



Śiva Tattva

—Jayadayal Goyandka

Only due to the ignorance of Śiva-Tattva who is omnipresent and is the embodiment of truth, knowledge and bliss; some worshippers of Śiva speak against Lord Viṣṇu. Some of them do remain neutral even if they do not feel jealous and do not speak against Viṣṇu. But this sort of behaviour really shows the lack of knowledge on their part. If it is said that by not doing so impurity creeps in the undivided and devoted loyality, it is not true to say so. Just as faithful wife considering her husband alone to be her lord, and remaining at his beck and call and doing service to him, if reverently and whole heartedly does service to her parents' preceptors, guests and other relations and affectionate friends with her husband's permission and for his pleasure, by doing so, she does not, in the least, deviate from her faithful devotion to her husband rather earns fame and glory. Really speaking the guilt lies in sinful, pleasure seeking and jealous attitude or in enmity and infidelity. Proper legitimate service is the duty. Similarly adopting any name and image of God as one's great favourite deity and worshipping Him whole-heartedly one ought to worship other gods as well with reverence and faith with the permission of the favourite deity and for the satisfaction of the same deity. According to the aforesaid discussion when there is only one eternal Brahma (Almighty God) and in fact other than Him there exists nothing else, then jealousy on any name and form or denunciation of the same, showing disrespect and negligence of the same is nothing but to disrespect that very Almighty God Himself. Lord Śiva, Viṣṇu or Brahma have neither denounced one another anywhere nor have asked anyone to do so but have forbidden to denounce either and have rather advised to regard the three gods as one and the same. In Śiva Puraṇa it has been said—

एते परस्परोत्पन्ना धारयन्ति परस्परम् ।
परस्परेण वर्धन्ते परस्परमनुव्रता ॥
क्वचिद् ब्रह्मा क्वचिद्विष्णुः क्वचिद्रुद्रः प्रशस्यते ।
नानेव तेषामाधिक्यमैश्वर्यं चातिरिच्यते ॥
अयं परस्त्वयं नेति संरम्भाभिनिवेशिनः ।
यातुधाना भवन्त्येव पिशाचा वा न संशयः ॥

These three (Brahmā, Viṣṇu and Śiva) have been born of one another, conceive one another, develop with the help of one another and act favourable to one another, Somewhere, Brahmā is eulogised and somewhere Viṣṇu and somewhere Mahādeva. The eminence and supremacy of one has been narrated more than the other in such a way as if they are many. Those persons who think in this light that one is greater and the other is smaller, are born as demons (Rākṣaṣa) or giants (Pisāca) in their next birth, there is no doubt about it.

Lord Śivā Himself says to Srī Viṣṇu Bhagawān—

मद्दर्शने फलं यद्वै तदेव तव दर्शने
ममैव हृदये विष्णुर्विष्णोश्च हृदये ह्यहम्
उभयोरन्तरं यो वै न जानाति मतो मम ।

(Śiva Jñāna 4.61-62)

Whatever result one achieves from my glimpse, the same is achieved by glimpse of yours. You reside in my heart and I reside in yours. He who does not differentiate between us, is acceptable to me.

Lord Śrī Rāma says to Śrī Śiva—

ममासि हृदये शर्व भवतो हृदये त्वहम् ॥
आवयोरन्तरं नास्ति मूढाः पश्यन्ति दुर्धियः ।
ये भेदं विदधत्यद्धा आवयोरेकरूपयोः ॥
कुम्भीपाकेषु पच्यन्ते नराः कल्पसहस्रकम् ।
ये त्वद्भक्ताः सदासंस्ते मद्भक्ता धर्मसंयुताः ॥
मद्भक्ता अपि भूयस्या भक्त्या तव नतिङ्कराः ।

(Padma, Pātāla 46.20-22)

You, Śaṅkara, live in my heart and I reside in yours. There is no difference between us. Fools and men of perverse understanding alone differentiate between us. Both of us are one and the same. The people who make distinction between us undergo the torture of Kumbhīpāka hells for thousands of Kalpas (crores or years). Those religious persons who are your devotees, have always been my devoteess and those who are my devotees bow to you as well with great faith and reverence.

Similarly Lord Kṛṣṇa says to Śrī Sīva—

त्वत्परो नास्ति मे प्रेयांस्त्वं मदीयात्मनः परः।
ये त्वां निन्दन्ति पापिष्ठा ज्ञानहीना विचेतसः॥
पच्यन्ते कालसूत्रेण यावच्चन्द्रदिवाकरौ।
कृत्वा लिङ्गं सकृत्पूज्य वसेत्कल्पायुतं दिवि॥
प्रजावान् भूमिमान् विद्वान् पुत्रवान्धववांस्तथा।
ज्ञानवान्मुक्तिमान् साधुः शिवलिङ्गार्चनाद् भवेत्॥
शिवेति शब्दमुच्चार्य प्राणांस्त्यजति यो नरः।
कोटिजन्मार्जितात् पापान्मुक्तो मुक्तिं प्रयाति सः॥

(Brahmavaivarta. Pra. 6.31-32, 45, 37)

Evidently none is dearer to me than you, you are dearer to me even more than my very self. The sinful, ignorant and senseless persons who talk ill of you will be undergoing the tortures of Kālasūtra hell as long as the Moon and the Sun exist. He who making the image of the phallas (Śiva Liṅga) worships it even once enjoys the abode of the heaven for ten thousand kalpas. By the worship of Śiva Linga man achieves progeny, land, knowledge, son, friends, dignity, learning salvation and every thing. The man who departs from body pronouncing the word 'Śiva' attains salvation getting rid of sins accumulated in crores of births.

Lord Viṣṇu says to Dakṣa Prajāpati in Śrīmadbhāgavata (IV. vii. 54)

त्रयाणामेकभावानां यो न पश्यति वै भिदाम्।
सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति॥

O Brahmin ! We three are one and the same and are the

universal self seated in the hearts of all beings. He who makes no differentiation among us undoubtedly attains peace (salvation) and beatitude.

In Rāmacaritamānasa Lord Rāma has said—

संकरप्रिय मम द्रोही सिव द्रोही मम दास।
ते नर करहिं कलप भरि घोर नरक महुँ बास॥
औरउ एक गुपुत मत सबहि कहउँ कर जोरि।
संकर भजन विना नर भगति न पावइ मोरि॥

Such being the case person who insults or despises the favourite deity of other persons, really speaking he insults or humiliates his own favourite deity.

A devotee has no full knowledge of God until he has reallized Him. So he thinks of God as of a particular form and attribute. But really speaking God is not of that dimension and form as he has thought of. He is quite extraordinary. He is beyond speech and knowledge. Even being so God accepts his adoration in toto as true Because the devotee has worshipped God with faith and reverence with his mind, reason and thoughts fully devoted to that worship. God is beyond thought. Before realization none can adore Him in His true Form. Therefore in whatever form one adores God, God accepts it as true. Of whatever name and form of God one worships in a disinterested spirit, one attains God (Embodiment of truth, knowledge and bliss) soon. It may take time in realizing God to one who worships God with some motive. Even to seekers of worldly possessions from Him, He has called them noble and generous (Gītā Chapter VII.18). Eventually they also attain me. मद्भक्ताः यान्ति मामपि (Gītā Vii. 23)

Śiva denotes eternal and imperishable God who is Embodiment of existence, consciousness and bliss. This word is very simple lovely and peace giving. This word in Saṁskṛita has its root in वश् कान्तौ 'Dhātu'. To whom all covet He is known as Śiva. All desire only Immortal Bliss. Therefore Śiva connotes Immortal Bliss Where is Bliss there is eternal peace, Supreme

Bliss is also called supreme welfare and supreme happiness. Therefore Śiva means supreme Happiness and Supreme Welfare. To Śiva people also call 'Śaṅkara' Śaṅkara, word means one who gives Bliss. Therefore one who gives immortal Bliss is Śaṅkara. All these attributes find place in Brahma alone who is nothing else than Embodiment of truth, knowledge and bliss.

Understanding my this discussion one who adores Lord Śiva with faith and reverence knows His Tattva by his grace. Having known which nothing else remains yet to be known in this world.

Those who do not adore Śiva lovingly they really do not know Śiva-Tattva. Their existence in human life is futile. Dear readers, therefore it is my humble request, that if you think reasonable you should put into practice the following disciplines as far as possible.

(A) In a lovely and undefiled place taking the refuge of Lord Śiva.

1. To hear the stories of God's love which reveal the virtues and glory and mysteries of Lord Śiva from enlightened souls and to reflect on them and digest them. Also one should study scriptures and to grasp the ideas underlying them. One should endeavour hard to put them in practice.

2. Daily to adore, and worship image of Lord Śiva with faith and reverence.

3.To pray and sing hymns in praise of Lord Śiva in a weeping and faltering voice for developing intense love in Lord Śiva.

4. To utter 'Oṁ Namaḥ Sivāya' mantra with love and faith along with breathing in a secret way.

5. To meditate upon Lord Śiva in reverential and disinterested way.

(B) In his day today behaviour one should practise the following disciplines:—

1. To behave in a selfless and affectionate way with all beings.

2. To perform acts of austerity, charity, penance and service of all beings without expecting any reward. To perform all duties as ordained by scriptures only to develop love on Lord Śiva. To earn livelihood by means according to caste and order of society.

3. To feel grace of Lord Śiva in all circumstances agreeable and disagreeable.

4. By knowing the glory and efficacy of Name, one should practise constant Japa, all times in all circumstances, in disinterested way with faith and love for absorbing one's mind in Lord Śiva's form and attributes.

5. Renouncing vices and prohibited acts one should cultivate virtues and good conduct.

By practising the above enumerated disciplines one can cultivate love and faith in Lord Śiva. One should endeavour hard to put these into practice. To remember Eternal Śiva lovingly, constantly in the best discipline. Due to pressure of work one should not forget Lord Śiva even for a single moment rather one should be very cautious. Even if your work suffers you should not bother but you should never miss the memory of your deity. Through such memory of Lord Śiva one experiences Divine grace at every step and knowing Śiva-Tattva he feels ever contented and gratified. Nothing remains to be done, known and attained by him and he attains the supreme abode. Therefore having grasped the influence and love of Lord Śiva one should endeavour hard even sacrificing his life for remembering Him in a disinterested and loving way, On such a devotee Divine grace dawns and he knows Śiva-Tattva.

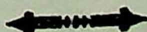
This article is written by a highly enlightened soul before whom God revealed Himself in four armed form. Therefore what he has advised us we must put them into practice. The original article is in Hindi and is translated in English by the editor

—Editor



If even for any reason any moment should be allowed to escape without contemplation on God, one should repent for it in the same way as one mourns the death of one's own son so that there should be no repetition of such a lapse in future.

—Jayadayal Goyandka



Śiva's Cosmic Dance

Śiva's Cosmic Dance is an apt symbol of manifest existence. The whole universe is engaged in endless motion, a whirling sea of change, a ceaseless flow of energies uniting minuscule atoms with mighty galaxies, microcosm with macrocosm.

As Naṭarāja—the King of dance—Śiva is Creator, Preserver and Destroyer of the manifest world. Each aspect of the dance is full of meaning. The circle of fire represents the Cosmos and, most especially, consciousness. In one hand He holds the drum, from which Creation issues forth. A second hand is raised in a gesture of blessing giving duration to His Creation, betokening Preservation. A third hand holds a flame, which is Destruction. One leg stands upon a dwarf, symbol of the ignorance of the ego and the bondage of the soul before it matures into perfection; thus this leg is Obscuring Grace. The uplifted leg is Revealing Grace, which releases the mature soul from bondage. As the dwarf looks on Śiva's fourth hand gestures towards the Lotus Foot in assurance that His Grace is the sole refuge for man, the way to liberation. Above is Mahākāla, the devouring demon Time. The cobra is Kuṇḍalini Śakti, the cosmic force and power of consciousness. This dance is not merely a lovely symbol; it is a reality taking place within each of us this very moment.



Some Aspects of Śākta Philosophy

—M.M.Dr.Gopinath Kaviraj

I

The term 'Śākta philosophy' loosely used in the sense of a school of philosophical doctrines covers the entire field of Śākta culture in India. Every system of culture has its own line of approach to reality. An enquiry into ancient cultures would show that the cult of Śakti is very old in India as in other parts of the world. And it is quite possible that it existed along with Śaiva and Pāśupata cults in the days of the pre-historic Indus Valley civilization.

In spite of the antiquity of Śākta culture and of its philosophical traditions no serious attempt seems to have been made in the past to systematize them and give them a definite shape.[1] The result was that though the culture was held in great esteem as embodying the secret wisdom of the *elect* it did not find its proper place in any of the compendia of Indian philosophy, including the *Sarvadarśanasaṅgraha* of Madhavācārya.[2]

The reason why no serious attempt was made is said to have been either that it was deemed improper to drag down for rational examination truths inaccessible to the experience of ordinary men, or that no further systematization of the revealed truths than what is contained in the allied works of the Śaiva philosophers was needed for average reader. This reason is not convincing enough, for if the Upaniṣads could be made the basis

1. Pt. Panchanan Tarakaratna in his Śakti-bhāṣya on the Brahma Sūtra and on the *Iśa-upaniṣad* (Pub. Banaras, Śaka, 1859-61), attempted to bring into prominence what he regarded as the Śākta point of view in the history of Indian philosophy. The attempt is laudable, but it does not truly represent any of the traditional view points of the Śākta schools.

2. *Sarva-Siddhānta-Saṁgraha* attributed to Śaṅkarācārya, *Ṣad-darśana-samuccaya* by Haribhadra and Rājaśekhara, *Viveka-vilāsa* by Jinadatta etc. are similar works, but in none of them the Śākta system is represented, even referred to by name.

of a philosophical system, there is no reason why the Śākta Āgamas could not be similarly utilized. For the function of philosophy is, as Joad rightly remarks, to accept the data furnished by the specialists who have worked in the field and then to "assess their meaning and significance."

The Āgamas have their own theory as to the manner in which supreme knowledge descends on earth-consciousness. The Scriptures, as such are ultimately traceable to this source.*The question as to how intuitions of a higher plane of consciousness are translated into thought and language, committed to writing and made communicable to others have been answered by Vyāsa in his commentary on *Yoga-Sūtra* (I. 43). He says that the supersensuous perception of yogins obtained through nirvitarka-samāhdi is really an intuition of the unique character (viśeṣa) of an object, but being associated with verbal elements, it loses its immediacy and is turned into a concept capable of being transmitted to others, This is how, according to him, scriptures originate.[1] The supreme knowledge of Pratibhā is integral and cannot be obtained from the words of teachers. It is self-generated and does not depend upon an external factor.[2]

The cult of Śakti produced a profound influence on general Indian thought. A topographical survey of India would show that the country is scattered over numerous centres of Śakti-Sādhana. It was widespread in the past and has continued

* The descent is from parā-vāc through paśyanti and madhyamā to the Vaikhari level (see Jayaratha on *Tantrāloka*. I.P. 34 and J.C Chatterjee: Kashmir Śaivism, pp. 4-6). As regards the order of descent there are different accounts, though the underlying idea is the same. Cf. *Paraśurāma-kalpa-Sūtra*, 1. II; *Setu-bandha* by Bhāskara Rāya, 7.47. *Kāma-kalā-vilāsa* with cidvalli, 50-3; *Yoginī-hṛdaya-dīpikā* pp. 1-3; *Saubhāgya-subhagodaya* (quoted in *Dīpikā*, pp. 79-82) etc.

1.As to how intuitive knowledge is converted into thought, Patanjali holds that it is through association with Śabda. The supersensuous perception of the yogin in regard to an object obtained through nirvitarka-samādhi, gives rise to an immediate knowledge of its unique character, but if it is to be communicated to others it has to be interwoven with Śabda and then in that thought-form transmitted through language.

2.See my article: "The Doctrine of Pratibhā in Indian Philosophy" in the *Annals of the Bhandarkar Institute*, 1923-4, Vol. VPP. 1-18, 113-32.

unbroken till to-day.[1]

The history of Śākta-Tāntrika culture may be divided into three periods—

(a) Ancient or pre-Buddhistic, going back to prehistoric age.

(b) Mediaeval or post-Buddhistic, rather post-christian, extending to about A.D. 1200.

(c) Modern, from A.D. 1300 till now.

No works of the ancient age are now forthcoming. The most authoritative treatises available today belong to the mediaeval period, though it is likely that some of these works contain traditions and even actual fragments which may be referred to the earlier period. The mediaeval was the most creative period in the history of the Tāntrika, as, in fact, in that of many other branches of Saṁskrit literature. Most of the standard works, including the original Āgamas and the treatises based on them and commentaries on them by subsequent writers, fall in this period. The modern period too has been productive, but with a few brilliant exceptions most of the works produced in this period are of secondary character and include compilations, practical handbooks and minor tracts dealing with miscellaneous subjects.

The Śākta literature is extensive, though most of it is of mixed character. Śiva and Śakti being intimately related, Śaiva and Śākta Tantras have generally a common cultural background, not only in practices but in philosophical conceptions as well. The Āgamas are mostly inclined towards Advaita, but other view-points are not wanting. It is believed that the sixty-four *Bhairava-Āgamas* which issued from the Yoginī face of Śiva were non-dualistic, the ten *Śaiva-Āgamas* were dualistic and the eighteen *Raudra-Āgamas* were of a mixed character[2]. Besides these, there were numerous other Āgamas most of which have disappeared, though some have survived in a complete or

1. See Sir John Woodroffe, *Śakti and Śākta*, pp. 155-7, *Kalyāṇa Śakti Number*, pp. 637-93.

2. See Jayaratha on *Tantrāloka*, 1,18. There is reference to sixty-four Tantras in Sankara's *Saundarya-Laharī V. 37*. Lakṣmīdhara's commentary gives a list of the names. Other lists are found in the *Sarvollāsa* and *Vāmakeśvara-Tantras*.

mutilated form or are known through references and quotations. Among the works which have a philosophical bearing may be mentioned the names of *Svacchanda. Mālinīvijaya, Vijñāna-Bhairava, Tri-Śiro-Bhairava, Kula-gahvara, Paramānanda-Tantra,* etc., and also *Āgama-Rahasya, Abhedakārikā, Ājñāvatāra* etc.

Each *Āgama* has four pādas, of which *Jñānapāda* is devoted to a discussion of philosophical problems. It is not to be supposed that the approach to the problems and their solutions in each *Āgama* have always been the same. Very great differences are sometimes noticed, but in a general way it may be said that most of the Āgamas presuppose a common cultural heritage. From this point of view, therefore, a real grouping and a classification based upon the specific teachings of each group are possible. At some future date when a regular history of the development of Śākta thought will come to be written these differences and specific characters will have to be taken into account.

There are different schools of Śākta culture, among which the line of Śrī-vidyā possesses an extensive literature. The school of Kālī has also its own literature though not so extensive. The Śrī-kula includes certain Śaktis and Kālī-kula includes certain others. Both these schools and all the other cults are in a sense inter-related. Agastya, Durvāsas, Dattātreya and others[1] were devoted to *Śrī-vidyā* and produced a number of interesting works. Agastya is credited with the authorship of a *Śākti-Sūtra* and a *Śakti-mahimnaḥ-stotra.*[2] This Sūtra unlike the *Brahma-Sūtra* or *Śiva-Sūtra* has not much philosophical value. but the stotra has its own importance. Durvāsas, who had been ordered by Śrī-kaṇṭha *(Śiva)* to propagate the Āgamas, is said to have created three Ṛṣis by the power of his mind and asked them to found orders to preach all shades of philosophical thoughts.[3] Durvāsas himself is known to

1. Nāgānanda is supposed to have been the author of *Śakti-Sūtra.* Another *Śakti-Sūtra* is attributed to Bharadvāja (See Kalyāṇa, Ibid., p.624). The authenticity of these works are not very clear.

2. A work called *Sri-vidyā-dīpikā* is attributed to Agastya. It contains an interpretation of the pañcadaśi-mantra received by him from Hayagrīva.

3. See J. C. Chatterji's Kashmir-Śaivism pp. 23-4; K. C. Pandey, Abhinavagupta, p.72

have been the author of two stotras dedicated to Śiva and Śakti, entitled,—*Para-Śambhu-Stotra* and *Lalita-Stotra-Ratna*. which go under his name.[1] According to tradition Dattātreya was the author of saṁhitā work (called *Datta-Saṁhitā*)[2]. in eighteen thousand verses. Paraśurāma is said to have studied this extensive work, and to bring its contents within easy reach of students, summarized it in a body of six thousand sūtras distributed into fifty sections. The *Saṁhitā* and the *sūtras* were both abridged in the form of a dialogue between Dattātreya and Paraśurāma by Sumedhas, a pupil of Paraśurāma. This work may be identified with *Tripurā-Rahasya*, in the Māhātmya section of which the tradition is recorded. The *jñāna khaṇḍa* of this work forms an excellent introduction to Śākta philosophy[3].

Gaudapāda, supposed to be identical with the Parama-Guru of Śaṅkarācārya, wrote a sūtra work, called *Śrī-vidyā- ratna-sūtra*, on which *Śaṅkarāraṇya* commented. It is an important work in the history of Śākta literature but not of much philosophical value[4] His *Subhagodaya-Stuti* and Śaṅkara's *Saundaryalaharī* deserve a passing mention. Śankara's *Prapañca-Sāra* with Padmapāda's commentary as well as the Prayogakramadīpikā are

(cf.also p. 55, Durvāsas is said to have taught the sixty-four monistic Āgamas to Kṛṣṇa).

1.In the colophon of the *Lalita-Stava-Ratna* Durvāsas is called *Sakalāgamācārya Cakravartin*. Nityānanda in his commentary says that Durvāsas, *alias* Krodhabhaṭṭāraka is really Śiva himself, the master of the teachers of Āgamas, born of the womb of Anurūpā. The *Śakti-stotra* has been published from Bombay (N. Sagar). The *Para-Śambhu-Stotra* of which a ms. was examined by me is divided into several sections dealing with Kriyā-Śakti, Kuṇḍalinī, Mātṛkā etc. Here Parama-Śiva is described as the world teacher who reveals Mahā-mātṛkā in order to manifest Brahma-tattva, which is his own self revelation, the *prakāśa* having been hidden so long in His heart. Even in this stotra Durvāsas is called Krodhabhattāraka. It is said that Somānanda, the great Śaiva teacher of Kashmira descended from Durvāsas.

2. *Datta-saṁhitā* is referred to in *Saubhāgya-Bhāskara*.

3. It is evident that the work of Sumedhas (of Hārita family and known as Hāritāyana) is really to be identified with the *Tripurā-Rahasya* itself rather than with the *Kalpa-Sūtra* of Paraśurāma as some have done, because the *Kalpa-Sūtra* is not in the shape of a dialogue between Dattatreya and Paraśurāma and is not attributed to Sumedhas, whereas *Tripurā-Rahasya* has the form of a similar dialogue and is attributed to Sumedhas Hāritāyana.

4. See Śrī-vidyā-Ratna-Sūtra with commentary by Śaṅkarāranya (Sarasvati Bhavan Texts, Benaras) edited by M.M. Pt. Narayan Shastri Khiste.

standard works. So is Lakṣmaṇa Deśika's *Sāradātilaka* on which Rāghava Bhaṭṭa commented. Somānanda in his *Śivadṛṣṭi* refers to the school of Śāktas as allied to his own school (Śaiva) and says that in their opinion Śakti is the only substance, Śiva being but a name reserved for its inactive condition[1]. Though he was a Śaiva in conviction his analysis of Vāc is a valuable contribution to Śākta thought. As regards the great Abhinavagupta he was verily the soul of Śākta culture. He was a pronounced Kaula and his literary activities in the field of *Śaiva-Śākta-Āgama*, as in that of poetics and dramaturgy, gave it a unique philosophical value which has not yet been surpassed by any of his contemporaries or successors. His *Tantrāloka* is an encyclopaedic work on Śaiva-Śākta philosophy based on many earlier works. His *Mālinī-vijaya-vārttika, Parā-Trimśikā-vivaraṇa, Pratyabhijñā- vimarśinī* and *Pratyabhijñā-vivṛti-vimarśinī* are full of extra-ordinary learning and spiritual wisdom.

After Abhinava, the most important names are those of Gorakṣa, Puṇyānanda, Naṭanānanda, Amṛtānanda, Svatantrānanda and Bhāskara Rāya. Gorakṣa alias Maheśvarānanda was the author of *Mahārtha-mañjarī,* and also its commentary entitled *Parimala, Samvīd-ullāsa etc.* He was close follower of Abhinava. *Pratyabhijñāhṛdaya,* referred to as Śakti-Sūtra by Bhāskara[2] was commented on by Kṣemaraja, also related to Ahbinava. Puṇyānanda's *Kāma-kalā-vilasā* is standard work on kāmakalā and deals with Śakti in its creative aspect. Naṭanānanda wrote its commentary called *cidvalli*. Amṛtānanda was Puṇyānanda's disciple. His Yoginīhṛdayadīpikā, a commentary of the Yoginīhṛdaya section on Nityāṣoḍaśikārṇava of the Vāmakeśvara-Tantra represents one of the most valuable works on Tāntrika culture. Other works also, e.g. *Saubhāgyasubhagodaya,* are known to have come from his pen. Svatantrānanda wrote his *Mātṛkā-cakra-viveka,* a unique work in five sections devoted to an elaborate exposition of *Rahasya-Āgama* or secret wisdom of the Śakta-Tantras. There is

1. See *Śiva-dṛṣṭi.* p. 94
2. See *Saubhāgya-Bhāskara,* pp. 96-97 etc.

an excellent commentary on this work by one Śivānanda Muni. Bhāskara Rāya is perhaps the most erudite Śākta scholar in recent times (A.D. 1723-1740) who wrote many valuable works on Sākta Āgama. His best work is probably Setu-Bandha, the commentary on *Nityā-ṣoḍaśikārṇava*. His *Śāmbhavānanda-kalpa-latā, Varivasyā- rahasya, Varivasyā-prakāśa,*commentaries on Kaula, *Tripurā* and *Bhāvanā-upaniṣads,* on *Lalitā-sahasra-nāma (Saubhagya-bhaskara)* and on *Durgā-Sapta-Śatī (Guptavatī)* are deservedly famous works and exhibit the author at his best. Pūrṇānanda's *Śrī-tattvacintā-maṇi* is a good book but contains very little philosophical information.

As regards the Kālī school the following works may be mentioned: *Kāla-jñāna, Kālottara, Mahākāla-Saṁhitā, Vyomakeśa-Saṁhitā, Jayadratha-yāmala, Uttara-tantra, Śakti Saṁgama-tantra,* (Kālī section), etc.

II

The Supreme Reality called Saṁvit, is of the nature of pure intelligence which is self-luminous and unaffacted by the limitation of time, space and causality. It is infinite light called *prakāśa* with an unstinted freedom of action called vimarśa or svātantrya. This freedom constitutes its power which in fact is identical with its being and remains involved in it as well as expresses itself as its inalienable property. The essence of Saṁvit is consciousness free from vikalpas and is fundamentally distinct from matter. It is one, being integral, continuous, compact and of homogeneous texture and there is no possibility of break in its continuity and admixture of foreign element in its essence. Being free it does not depend on anything else for its manifestation and function.

The power may be said to exist in a two-fold condition. Creation, dissolutin etc., are in reality consequent on the play of this power. It is always active, its activity being expressed on the one hand as self-limitation (tirodhāna) involving the appearance *(sṛṣti)* of the universe as such till then absorbed in and identified with the essence of Reality and on the other as self-expression only (anugraha-grace) implying the disappearance (saṁhāra) of

the same and its absorption in the Reality. Maintenance *(sthiti)* of the world represents an intermediate state between *saṁhāra* and *sṛṣṭi*.

Saṁvit is like a clean mirror within which the universe shines as an image reflected in transparent medium. As the image is not distinct from the mirror, the universe is inseparable from Saṁvit. But the analogy between the two need not be pushed beyond this limit. The mirror reflects an object, but Saṁvit in its fullness being creative requires no object outside itself. This freedom or power of actualization is svātantrya or māyā. The world thus manifested within the Absolute has infinite varieties, but the Saṁvit remains always the same unbroken unity of existence and consciousness. Reality as universal Being is one but its specific forms are multiple, just as the mirror is one but the images reflected in it are many. The one becomes many, not under the pressure of any external principle but through its own intrinsic dynamism. Motion seems to be initiated and multiplicity evolved within the primal unity under its influence. For this reason the one always retains its unity and yet creation etc., with their finite varieties, follow. The many is as real as the one, for both are the same.

We are thus confronted with three possible states for consideration—

(a) Saṁvit alone, but not the world appearing within it *(=cit)*.

(b) Saṁvit as well as the world shining within it without external projection (=ānanda).

(c) Saṁvit, the world within it and its projection outside (=icchā).

In every case Saṁvit as such remains one and the same and is not in the least affected. Hence it is called nir-vikalpas, free from vikalpas and modifications. On comparison of the three states it would seem that the first represents a condition in which there is no manifestation within, but without. The seond is a state of manifestation within but not without. The third state, being that of icchā means external projection though in reality Saṁvit in itself being full can have nothing outside it for even the so-called externality is not really external to it.

That Saṁvit is free from vikalpa and that creation is vikalpa or kalpanā is admitted by both Śākta Āgama and the Vedānta. But the question is, how does creation as a vikalpa emanate from Saṁvit which is pure and free from vikalpas ? The Vedānta says, it does not so emanate, but is part of beginningless process (in spite of cyclic beginnings) going on within the domain of matter or māyā and superimposed on Saṁvit or Brahma which reveals it—a process which is not in any way initiated by it.

But the attitude of Āgama, is different. It believes in svātantrya or power in the Saṁvit to generate movement, though it is only *ābhāsa,* and externality is only apparent. The universe is within this power and power is within the Absolute. When power is supposed to be dormant, vimarśa is held to be dissolved in *prakāśa (antarlīna-vimarśa)*: Śakti seems to be sleeping as kuṇḍalinī and Śiva is no longer Śiva, but a *Śava* the state being not one of spirit but of lifeless matter but when power is awake, as indeed it always is, the supreme consciousness remains conscious of itself. This self-awareness of the Absolute expresses itself as 'I' or 'Aham', which is described as full *(pūrṇa)*, since there is nothing outside it to act as a counter Pentity in the form of 'this' or 'Idam.' In the technical language of the Āgama, the state of Absolute,from this point of view, is called pūrṇāhaṁtā. The fullness of 'Ahaṁ' implies the presence of the entire universe reflected within it as within a mirror. The universe is then one with Ahaṁ.

Saṁvit is *prakāśa* as well as *vimarśa*—it is beyond the universe *(viśvottīrṇa)* and yet permeates it *(viśvātmaka).*

The two aspects constitute one integral whole. This is a-ha-ṁ, the first letter 'a' standing for *prakāśa,* the last letter 'ha' representing *vimarśa;* the unity of the two which would denote the unity of all the letters of the alphabet between 'a' and 'ha', is indicated by bindu 'ṁ'. Thus Ahaṁ is symbolized by bindu. The creative act of the Supreme will break, as it were, this bindu and sets in operation the entire cosmic process.

The externalization referred to above is the manifestation of a non-ego *(an-ahaṁ-bhāva)* within the pure Ego *(Śuddha-Ātman),* appearing as external to the limited ego; it is the root Ignorance

(Mūlā'vidyā) of the Vedānta. This non-ego is the so-called a-vyakta (unmanifest) or Jaḍa-Śakti (matter) but the freedom or the spiritual power of Saṁvit, known as cit-Sakti, is beyond this Ignorance, but to this power the Advaita Vedānta, as usually interpreted, seems to be a stranger. As avidyā or the material *power* issues out of the spiritual *power,* the ultimate source of all contingent existence, there is no discrepancy in the statement, often found in Śakta works (e.g. *Tripurā-rahasya, jñāna khaṇḍa)* that *power* has three distinct states of its existence—

(a) During the universal dissolution, when the self is free from all vikalpas, Śakti exists as pure Cit-Śakti, i.e. Parā-prakṛti (of the Gītā).As mirror is the life of the image it is the life-principle of jīva and jagat which are sustained by it.

(b) When after pralaya the pure state ceases and when although there is no vikalpa as such, there is yet a tendency in that direction, the power is called Māyā-Śakti.

(c) But when the vikalpas are fully developed and materiality becomes dense Śakti appears as Avidyā or Jaḍa Śakti or prakṛti. When māyā and avidyā are subsumed under one name it is called Jaḍa-Prakṛti (i.e. *aparā-prakṛti of the Gītā).*

It has already been observed that the appearance of the universe in creation (sṛṣṭi) follows upon the self-limitation of the divine *power* and cosmic end in dissolution *(pralaya)* follows from the self-assertion of the same *power.* After the period of cosmic night is over the supreme will in co-operation with the mature adṛṣṭas of jīvas, manifests, only partially,as it were, the essence of the self, where on the Self is revealed, as limited. The appearance of limitation is thus the emergence of not self, known as avidyā or Jaḍaśakti called also differently by the names of void *(śūnya),* prakṛti, absolute negation, darkness *tamas* and *ākāśa.* This is the first stage in the order of creation and represents the first limitation imposed on the Limitless. The erroneous belief, generated through the freedom of the Self, that the Ego is partial *(aikadeśika)* and not full and universal (pūrṇa) is responsible for the appearance of this something which being a portion of the Self is yet outside of it and free from self-consciousness and is

described as not-self or by any other name as shown above.

Thus the Supreme Reality splits itself spontaneously, as it were, into two sections—one appearing as the subject and the other as the object. Purṇāhaṁtā which is the essence of supreme Reality, desappears after this cleavage: the portion to which limited egoism attaches being the subject and the other portion free from egoism the object. The object as thus making its appearance is the unmanifest *(a-vyakta)* Nature from which the entire creation emanates and which is perceived by the subject as distinct from itself.

(To be continued)



Remember: Misery, in fact, proceeds from your desire and attachment; otherwise, there is no such thing as misery. Likewise, happiness born of worldly objects is nothing but infatuation. We fall into the vortex of suffering again and again because we expect happiness only from the worldly possessions; for happiness, really speaking, does not inhere in them.

—Hanumanprasad Poddar

Contemplating on God through one's mind, repetition of the divine Name through one's tongue, regarding every one to be the image of God, serving the world—the universal form of the Lord—are the excellent works that one can do.

—Jayadayal Goyandka

"All this, movable and immovable, is indwelt by the Lord.Renounce names and forms. Renounce the sensual pleasures and enjoy the bliss of the *Ātmā*. Do not covet anybody's wealth."

—Sivananda



Śiva in the Indian Life

—*Brijlal Agarwal*

The world is passing through a tereible crisis these days. Material greeds ablaze the fire of universal want and unrest. Due to material influence even the spiritual world has been affected. There is normal downfall in the name of religion to-day. We can understand it quite well from the example I generally used to give to my students and friends. About 40 years back if anyone wanted to get his work done by giving bribe the man replied,"We have children in family, for God's sake do not force me to accept bribe because it will destroy the family."And now if we do not give the bribe the man says,"We have a big family of many children. We cannot pull on without it."Mark the difference.

There is hypocrisy in the name of religion also. The people are fighting over externals. They have forgotten the Divine Name and essence of religions of the world. They believe that the God is confined to the temple, mosque or church only. They forget that work is worship if we do it for the Divine as advocated by by Guru Deva Mahārāja, 'Work is worship if you do it for the sake of Divine. He will accept the offering of your love. Working for Him, you will be rid of desire and hope, working for Him you will grow in balance. Working for Him, you will be blessed with Love Divine. Work for Him and you will be accepted fully by Him. He will live in you as you live in Him. (Svāmī Rama Nandjī Mahāraj, M.A. Śastṛī, I.C.S.)'

There is great need of sādhanā and living faith in the Lord Śiva to overcome all the obstacles. We should coolly think over this to find out our real path. We waste our time in running after momentry thrills as my Guru Deva Mahārāja wrote in a letter to me,'It is sādhanā which will actually count. That is actually the test how much you want Him. So many times we are running after thrills—momentary of course—but not ready to dedicate life

for the sake of Divine'. That letter indeed is much greater task and leads to God's realization.

We should not care what people think of us rather we should go on marching like a soldier in the battle field to win our aim as said by Svāmī Rāma Tīrtha, 'No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of the world is the mere delusion of senses. You gain success on the spot you feel I am one with all, with Divinity, success I am. (Svāmī Rāma Tīrtha)'.

We should go on doing our duty as Niṣkam Karmayogī as suggested by Lord Kṛṣṇa in Gītā-

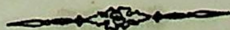
We should be at peace. Our mind should be at rest to have the divine vision of the Lord Śiva as beautifully said by Svāmī Rāma Kṛṣṇa Paramahaṁsa Deva. The Eternal is seen when the mind is at rest. When the sea of mind is troubled by the minds of desires, all divine vision is impossible. (Svāmī Rāma Kṛṣṇa Paramhaṁsa, Deva).

We should have unshakable faith in the Lord Śiva. Even adversity should not shake our faith and it should be taken in the right spirit as has been rightly said by my Guru Deva,"When the storm is raging high, when the clouds and thunders are upon you, remember that the beloved Master is behind this drama.He wants to awaken the consciousness of His presence in you.He is out to teach you faith and surrender, precious, very precious lessons. So be not terrified. Recognize Him."



Resolve: When good and good alone, bliss and bliss alone, are ever present everywhere, I shall ever remain merged in bliss. I shall not allow any external circumstances pertaining to life and death, gain and loss, pleasure and pain, honour and dishonour, praise and blame, to disturb that state of eternal, unalloyed bliss.

—Hanumanprasad Poddar



Śivohaṁ

—*P. Seshadri*

If the many aspects of the philosophy of the Vedānta there is nothing more inspiring than the doctrine that man is an integral part of the Universal Spirit, There is no limit to the possibilities of his development; in fact, he can become God Himself. If he does not rise to the heights of divinity, it is certainly his fault. While the other religions of the world have stopped with the position that human beings are the children of God, the Vedānta has boldly gone a step further to assert that man is God's manifestation. It is a gospel of self-reliance and aspiration for which there does not seem to be any parallel in the philosophic thought or the spiritual realization of the world. If this Special Number of the *Kalyāṇa-Kalpataru* does something to make the millions of this land understand this sublime message, it will have done enough.



Maheśa !

Changeless ordainer of change,
Where mutable lights
Into whiteness and rest
Are blended on pinnacle heights
Of the sky-piercing range,
In measureless flights
Of that stairway unsullied no footfalls of sorrow have pressed.

Formless renewer of forms,
Who, fetterless, destroying
The bonds of Name—
Uplifter from alloying
Taints, and shelterer from storms,
Whose steps have measured earth's enjoying;
To Thy raised foot the earth-delivered came.

Aimless, yet knowing each goal,—
As unfrontiered Space
Moves not at all,
But centres in each place
One instant effortless control;
Or as the pity finds Thy race
When on Thy shrine the tears and Bilva-leaves fall.

Kāśī Mahimnaḥ Stotraṁ

हुतं चापि भुक्तं गतं शम्भुयात्रा
सुषुप्तिश्च योगः कथा चापि वार्ता।
स्वकृत्यं भवेत् पूजनं यत्र शम्भोः,
सदा शङ्करी काशिका शं तनोतु।

Where even eating is offering and moving is journey to Lord Śambhu, and where all the actions are the worship of Śambhu, that Kāśikā doing always good, may grant happiness to all.

न पूजा मया शम्भुलिङ्गस्य सम्यक्
कृता गाङ्गतोयैः समालूरपत्रैः।
सगन्धाक्षतैर्धूपदीपैश्च भक्ष्यैः
सदा शङ्करी काशिका शं तनोतु॥

Where, I have done no worship of Śiva Linga properly with the water of Gaṅgā and with leaves of Mālūra (Bilva) tree and with odour, fried grain, incense, light and food, that Kāśikā doing always good, may grant happiness to all.

जले वा स्थले वा पवित्रेऽशुचौ वा
नरे वा पशौ वा मृते कीटकादौ।
नरीनृत्यते यत्र मुक्तिर्यदर्थं
सदा शङ्करी काशिका शं तनोतु॥

Where, in the water or earth, it may be pure or impure if a man, an animal or a worm etc., meets the death, the liberation dances again and again for them, that Kāśikā doing always good, may grant happiness to all.

* This hitherto unknown and unpublished hymn as sacred Kāśī as been unearthed from the Vishvesvarananda Libarary, Hoshiarpur Collection of Mss. and edited by Dr. K. V. sharma, Professor of Samskṛta, Adyara Libarary and Research Centre, Madras.

न वेदास्त्वधीता न गीता सुगीता
न पीता मया जाह्नवीतोयमात्रा ।
न वाऽचिन्ति चित्तेन वा चन्द्रचूडः
सदा शङ्करी काशिका शं तनोतु ॥

Where, neither Vedas are recited by me nor Gītā is well read, neither I have drunk a little water of Gaṅgā nor Candra Chūḍa is meditated at heart, that Kāśikā doing good, may grant happiness to all.

न दत्तं मया भूरि दानं द्विजेभ्यो
न तप्तं तपःक्षेत्रमध्ये कदापि ।
न वाऽचिन्ति चित्ते हरिर्वा हरो वा
सदा शङ्करी काशिका शं तनोतु ॥

Where, no gifts were given by me to the Brāhmaṇas, in great quantity; neither I have ever practiced penance at the Kṣetra, nor meditated Hari or Hara at heart that Kāśikā doing always good, may grant happiness to all.

स्मृता कामिनी पूजिताः पुत्रपौत्रा
मनो वित्तकृत्येऽधिकं श्वासरोगः ।
परस्यापकारे क्रुधा चाभितप्तं
सदा शङ्करी काशिका शं तनोतु ॥

Where, a lovely woman is always recalled, sons and grand sons were loved intensely, the mind is concentrated in earning too much wealth, affected with asthma, where persons, in anger, are crying for others' oppression, that Kāśikā, doing always good, may grant happiness to all.

गृहे वित्तपुत्रे कलत्रे च चित्तं
नियुक्तं निवृत्तं कथं मे भवेत्तत् ।
अतः काशिकामाश्रये मोक्षदात्रीं
सदा काशिका शङ्करी शं तनोतु ॥

My heart is fixed in my house, in the money, son and wife. How can I get rid of them, so I am taking shelter of Kāśikā, the liberator,

that Kāśikā doing always good, may grant happiness to all.

पुरा पुण्यपापादिकर्माखिलं यत्
सदा ह्यर्ज्यते भर्ज्यते यत्र काश्याम्।
मृते तारकं स्वेष्टदेवा दिशन्ति
सदा काशिका शङ्करी शं तनोतु॥

Where all the works pertaining to morality and sins, which have been done in the past and are going to be done at present are fried in the city Kāśī, and where at the time of death Lord Śiva gives Tāraka Mantra, that Kāśikā doing always good, may grant happiness to all.

श्रुतिर्वेदमध्ये स्मृतिः शास्त्रमध्ये
पुराणानि नाना ऋषीणां च वृन्दम्।
प्रशंसन्ति काशीमृतस्यैव मुक्तिं
सदा शङ्करी काशिका शं तनोतु॥

In the Vedas, the Śruti portion and into the Śastras, the Smriti portion, the Purāṇas and all the Ṛṣis glorify that only death in Kāśī, leads to salvation, that Kāśikā, doing always good, may grant happiness to all.

अनित्यो हि नाकः पुनः संसृतिर्य-
न्महेन्द्रोऽपि दुःखत्रयस्याभिहत्यै।
स काशीमृतिं काङ्क्षते का कथाऽन्ये
सदा शङ्करी काशिका शं तनोतु॥

Paradise is transient, the Universe is changing; even Mahendra wishes His death in Kāśī to annihilate the three fold agony and what to say for others, that Kāśīkā doing always good, may grant happiness to all.

पिता चापि माता गुरुः स्वेष्टदाता
शुभं यच्च मे जन्मजन्मान्तरेषु।
सहायो भवेत् काशिकाप्राप्तिकाले
सदा काशिका शङ्करी शं तनोतु॥

Father, mother and Guru, the donor of desired things, and the

good fortune, acquired by me in the previous births, be helpful at the time of getting Kāśī, that Kāśikā doing always good, may grant happiness to all.

आस्तां यद्यपि रामचन्द्रनगरी कृष्णस्य जन्मावनि-
र्मायां नाम पुरी पुरी भगवतः काञ्चीपुरी मुक्तिभूः ।
नाम्नैव प्रकटीकृतः सुमहिमाऽवन्ती च द्वारावती
ह्येताः सन्तु परं तु जन्तुनिकरोद्धारे न काशीसमा ॥

Though there must be the city (Ayodhyā) of Rāmacandra, and Mathurā, the birth place of Kṛṣṇacandra. There must be the city Māyā and the city Kāñcī, a place of liberation. There must be Avanti and Dvārāvatī, whose greatness is unfolded by their very name, but there is no similarity with Kāśī in the uplifting of living beings.

गङ्गातटी धूर्जटिरेव दिक्पटी
नटीव मुक्तिर्नरिनर्ति यत्र ।
काशीतटीं सुष्ठु कुटीं विहाय
न किञ्चिदस्तीह नरस्य तारकम् ॥

Where the bank of river Gaṅgā is Śiva and His consort and where Mukti Dances continually like a dancing girl, leaving that beautiful cottage of Kāśī there is no another dwelling which enables, a man to cross the ocean of sufferings.

Believe: God is the very embodiment of Rasa, the very embodiment of Love. You may possess a heart as dry as the plywood and the worst form of dullness may encompass your soul; may treat the realm of divine Love as something beyond your imagination; but if, with a heart full of faith in Him as the embodiment of Love, solicit Him for divine Love, He will grace you by the gift of that Love which is so difficult to attain.

—Hanumanprasad Poddar



Apology

The 'Kalyana-Kalpataru' mostly contains contributions from the pen of the learned, the saints and other exalted souls who have dedicated their lives to God or are treading the path of God-realization, and will try to disseminate the sublime truths contained in our sacred books and the mystical experiences and revelations of the ancient Ṛṣis and other holy men of the mediaeval times who have striven for the uplift of humanity. The word 'Kalyāṇa' in Saṁskṛta means the moral and spiritual welfare of mankind and 'Kalpataru' is a celestial tree believed to have the virtue of yielding the fruit of one's desires. The sacred utterances of our ancient Ṛṣis and other God-realized souls constitute the 'Kalpataru' which yields the fruit of our desires in the shape of 'Kalyāṇa', and the 'Kalyana-Kalpataru' proposes mainly to embody such utterances. As such it may not appeal to those who expect a literary performance of a high order. In fact, it may contain several flaws from the literary point of view, literary culture not being its aim. We hope our readers will forgive us for such lapses, if any.

Lord Śiva has been in the life of the Indian people since time immemorial. The pre-historic remains found in the Mohanjodaro and Harappa contain elements of Śaivite Sādhanā. The Vedic, the Purāṇic and the classical Saṁskṛta literature contain abundant materials on Śiva, who has deeply infulenced the Indian life. The religious and cultural outlook of the Indian people has been fully structured in the Śaivite background. The tradition of the Āgamika and Tāntrika lore fully witnesses the importance of Śiva in the Indian religio-philosophic tradition. The common folk also hold Lord Śiva in great reverence. Various Śiva temples in the country also witness the devotion and reverence of the Indian

people to Lord Śiva, who, with his consort Umā lies deep in the heart of the Indian people.

In this Special Issue *'Śiva-Number'*, we are conscious of our limitations also and do not think our attempt has come up to the expectations of our readers, if,however, they find any thing useful or instructive in the compilation, the credit is due to its saintly and learned contributors who have taken the trouble of adorning its pages without any remuneration and to whom we owe a deep gratitude for having helped us in carrying out ou enterprise. We hope they will continue to help us with the same zeal in future. Last of all but not the least our thanks are due to Merciful God who always extends his helping hand to a noble cause and without whose divine grace nothing can be achieved.

Present issue is devoted to Lord Śiva. We have tried to cover many aspects of Lord Śiva. But whatever is known and described about Him is actually far different from the Reality. The scriptures, the saints and sages have gone on describing Him from time Immemorial but their descriptions have not yet come to end if anyone attempts to describe that reality either by synthesizing these statements or analysing them a complete description will not be possible even by him. It will remain incomplete and unfinished as the couplet in the *Śivamahimnaḥ Stotra* depicts.

असितगिरिसमं स्यात् कज्जलं सिन्धुपात्रे
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ॥

'O Lord Śiva ! With ocean as inkpot having in it ink of black mountain, the twig of celestial tree being the pen, the surface of the whole earth being paper to write on, so equipped Goddess Śāradā makes an attempt to describe at all times your attributes and glories even that attempt cannot be a successful one. That means Your glory is indescribable. (Writer wants to convey them where does he stand).

Hence we feel some apology is needed for our attempt to present Śiva in His entirety in this *Śiva-Number*. This endeavour of ours to bring within compass of reason and speech that which

cannot be grasped by intellect and cannot be expressed, only betrays our ignorance.

However we hope that our gracious readers will read it with great interest and this will inspire in their spiritual thoughts. This will help them in understanding the *Śiva-Tattva*. I hope this may also mould their lives towards adoration of Lord Śiva with reverence and rendering selfless service to all beings, who are nothing else than manifestations of Lord Śiva.

I would pray that the readers will kindly extend their good will and have sympathy with us and overlook various mistakes that might have creeped in this issue and favour us with their kind suggestions and advice so as to enable us to rectify them in further issues. I would further solicit the blessings and good wishes of living saints and exalted souls for the success of this endeavour and would pray them to be pleased to bestow on this weakling the necessary knowledge and strength to continue their noble mission. May Lord Śiva in His boundless Mercy bless this humble attempt and make us a worthy instrument for carrying out His beneficent design and use me according as He pleases.

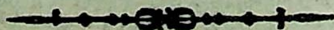
In the end I express my gratitude to our readers for whom this humble endeavour is being made and who are thus my benefactors by inspiring noble thoughts in me.

—Keshoram Aggarwal



Believe that the total destruction of Ignorance, with all its roots, is the same thing as God-realization, and this God-realization is the final and supreme goal of human existence. And resolve that you have come to this world endowed with the qualification for God-realization, and that you will not rest till you have succeeded in attaining this goal.

—Hanumanprasad Poddar



OṀ

THE KALYANA-KALPATARU

BUSINESS RULES

1. The "Kalyana-Kalpataru" is published every month of the English calendar. Each ordinary number contains 64 pages of printed matter besides the title sheets and one tri-coloured illustration Every October Number is a Special Number dealing with some particular theme.
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Seed of all the Lores

Lord Śiva said:—

O goddess, listen. I shall explain what you have asked for. Merely by hearing this the individual soul becomes Śiva himself.

To understand the meaning of Praṇava is to understand me. Praṇava is the seed of all the lores.

It shall be understood as very subtle but possessed of great meaning even as the seed of the Banyan tree though very small contains a huge tree. It is the initial mantra and the essence of the Vedas. Particularly it has me for its form.

I am the Lord far beyond the attributes, the omniscient and the omnipotent. I am Śiva pervading all but stationed in the single-syllabled mantra Oṁ.

They say that what ever object there is whether synthesised into one or analysed in pieces is the meaning of Praṇava, thanks to the combination and importance of the attributes.

It is the imperishable Brahma, the means of attaining all objects. Śiva creates universe at the outset saying "Oṁ".

Since there is not much difference between the sense and the sound Oṁ, this is explained thus. Śiva is Praṇava or Praṇava is Śiva.

The brahminical sages, the scholars who realize the identity between the sense and the sound know me as the single-syllabled Oṁ.

Hence he who aspires for salvation and is free from aberration shall understand Praṇava as the cause of all and me as the Nirguṇa Parameśvara.

O goddess, I shall give this crest-jewel of mantras at Kāśī for the liberation of all individual souls.

O Ambā, there at the outset I shall explain Praṇavoddhāra the knowledge of which imparts the greatest achievement.

(From: Śiva-Purāṇa)

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